THE

Guide of Reaſon, or
FLOATING IDEAS OF NATURE,

SUITED TO THE

Philoſopher, Farmer, & Mechanic,

A MISCELLANY,

Containing 65 different Subjects, viz.

Several new Crops and their Management.

The Firſt Volume treats chiefly on Agriculture.

On raiſing INDIAN Corn, which may be brought to perfection in England.

On SIBERIAN WHEAT and its Management.

On DIBBLING WHEAT, as practiſed in Norfolk, which clears 2l. 10s. per Acre above the common Method.

How to ſtock and manage 150 Acres Farm, ſo as to clear 400l. a Year.

On a general ACT to incloſe Commons, &c.

How to improve them by Crops that will pay the Expence.

How to manage Horſes in Stables without Litter, as practiſed in America.

By C. VARLO, Eſq.

IN TWO VOLUMES, PRICE 13s.

VOL. II.

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William Miles of Clifton his Book

BRITISH MUSEUM
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. of Counties in England.	Acres.	Houſes.	Pariſhes	Market Towns.	Hundreds.
dfordſhire	260000	12170	116	9	9
rkſhire	527000	17000	140	11	20
ckinghamſhire	441000	18390	185	15	8
mberland	1040000	14820	58	14	5
mbridgeſhire	570000	17350	163	7	17
eſhire	720000	24054	83	12	7
rnwall	960000	26760	161	27	9
rſetſhire	772000	21940	248	22	29
rham	610000	15980	180	9	4
rbyſhire	680000	21150	160	11	6
vonſhire	1920000	56310	394	37	32
ſex	1240000	34800	415	27	20
oucesterſhire	800000	26760	28	27	30
erefordſhire	660000	12000	176	8	11
mpſhire	1312500	26850	253	20	29
rtfordſhire	451000	10570	120	18	8
ntingdonſhire	240000	8220	79	6	4
nt	1248000	39420	480	31	67
ncaſhire	1150000	40000	61	27	6
ncolnſhire	1440000	40590	295	35	30
eiceſterſhire	560000	18700	192	11	6
iddleſex	247000	110000	200	7	7
orthamptonſhire	550000	2420	136	15	20
orthumberland	1370000	22740	460	12	6
ottinghamſhire	632100	29500	143	9	9
orfolk	1148000	47180	660	33	31
xfordſhire	534000	19000	280	12	4
utlandſhire	110000	3260	48	2	5
hropſhire	890000	23280	170	16	15
affordſhire	180000	23740	112	19	5
uffolk	995000	34420	575	28	22
omerſetſhire	175000	50000	385	35	42
urrey	592000	34220	140	11	13
ſſex	1140000	21540	312	17	65
Warwickſhire	670000	21970	758	14	5
Worceſterſhire	540000	20633	152	12	7
Weſtmoreland	510000	6500	26	8	6
Wiltſhire	876000	28000	404	21	29
Yorkſhire	3770000	66150	536	57	26
	2530600	1068387	9684	712	673

No. of Counties in Ireland.	Iriſh plantation Acres.	Houſes	Pariſhes	Baronies	Boroughs
Ulſter 9 Counties	2836837	128983	365	55	29
1 Antrim	383020	20738	56	8	5
2 Armagh	170620	13125	49	5	4
3 Cavan	274800	9268	37	7	2
4 Down	344658	26090	72	9	6
5 Donegal	630157	12357	40	5	5
6 Fermanagh	224807	5674	19	8	1
7 Londonderry	251510	14528	38	4	3
8 Monaghan	170090	10658	24	5	1
9 Tyrone	387175	16545	30	4	4
Leinſter 12 Coun	2642958	127908	858	99	53
1 Catherlough	116900	5444	42	5	2
2 Dublin	123784	23103	87	7	4
3 Kildare	228590	8555	100	10	4
4 Kilkenny	287650	13231	96	9	7
5 King's Coun.	257510	9294	56	11	2
6 Longford	134700	6057	24	6	4
7 Louth	111180	8150	50	5	5
8 Meath	326480	14000	139	12	6
9 Queen's Co.	238415	11226	39	8	3
10 Weſtmeath	249943	9621	62	12	4
11 Wexford	315396	11438	109	8	8
12 Wicklow	252410	7781	54	6	4
Munſter 6 Coun.	3289932	117197	740	63	26
1 Clare	428187	11381	76	9	1
2 Cork	991010	47334	232	19	12
3 Kerry	636905	12112	8	8	3
4 Limerick	375320	19380	130	10	3
5 Tipperary	599500	18057	147	10	3
6 Wateford	259010	8933	71	7	4
Connaught 5 Co.	2272915	49966	330	43	10
1 Galway	775525	15576	136	17	3
2 Leitrim	206830	5156	21	5	2
3 Mayo	724640	15089	73	9	1
4 Roſcommon	324370	8216	59	6	3
5 Sligo	241550	5929	41	6	1
IRELD. 32 Co.	11042642	424046	2293	260	118

Houſes included. Dublin City † 12857. * 13194
Cork † 8113. *7445. Limerick † 3672. * 3859.
Waterford † 2628. *2111. Kilkenny † 2071. *2255.
Belfaſt † 5197. *5295. Newry † 1561. *1600.

N. B. Five acres Iriſh are equal to 8 acres, 15 perches, and 105 pts. Engliſh. The Iriſh meaſure with 7, and the Engliſh with 5 1-half yards to the perch.

*** The above is a curioſity not eaſy to be met with, and is both uſeful and neceſſary in any Family.

PREFACE.

WE ſhall make no apology for giving the following particulars in this Preface, as they are copies of memorandums and annotations taken from the Author's journals, beginning in the 21ſt year of his age, wherein, he ſays that his firſt introduction into life, was, by a letter he received from his good friend and patron, Edward Sing, Right Revd. Father in God, Lord Biſhop of Elphin, Ireland, to ſpend ſome time, at his ſee in Elphin; he then being a young man, readily accepted the invitation.

At that period, being 50 years back, farming in Ireland was in its infancy, but flax-farming was yet leſs known,

known, neither had the Linen board been long inſtituted, and as the Author was bred in a diſtrict in Yorkſhire, renownd for flax-farming, and he being deem'd a proficient in that ſcience, he was fix'd upon by the linen board, and honorably rewarded for being a farmer general, that is, to direct their ſtewards in the art of farming in general, but flax-farming in particular; and in order to raiſe an emulation, ſeveral high premiums were offer'd for raiſing the beſt and largeſt quantity of flax, the firſt premium, a hundred pounds, was adjudged to our author, being thought a deal of money in thoſe days.

Being arrived at the 27th year of his age, he married, and commenced farmer and grazier in Ireland, on a large ſcale; and that he might excel the more, he took over from the city of York ten brood mares and a ſtallion, all bays, a waggon and a four-wheel poſt chaiſe, being the

firſt of either ſort in that kingdom, as bears record in the cuſtom-houſe at Dublin, except a waggon the Earl of Kildair, (now Duke of Linſter) had; he alſo took over, Engliſh farming ſervants, and implements of huſbandry, particularly a plough of his own invention, which is now the moſt general of any in the two kingdoms, known by the name of the Yorkſhire or Rotherham plough.

Alſo about this time, our Author wrote a treatiſe on corn and flax-farming, entitled The Yorſhire-Farmer, publiſhed in Ireland, and quickly went through 2 Editions; about this period he invented a machine which harrowed, ſow'd, and roll'd at the ſame time, with one man and two horſes; for which, the Hon. Dublin Society judg'd him a premium.——

With this machine, he found out the proper quantity of corn to be ſown, and the diſtances the plants ought

ought to ſtand, to produce the beſt crops; it was this that firſt led him to dibble his wheat-crops, and which is now ſo generally and ſucceſsfully practiſed in Norfolk and Suffolk.

His firſt trial of this ſcheme was in the County of Latrim, Ireland, where he raiſed a good crop of wheat, from a Barren Mountain, which, before broke up, was grown over with heath, & for which he received the firſt bounty for land-carriage, from the County of Latrim to Dublin, being a halfpenny a mile for every four buſhells.

In 1760, when the Duke of Bedford was Lord-Lieutenant of Ireland, an act paſs'd for the free exportation of Iriſh cattle to England; in conſequence of which, our Author diſpoſed of his lands in Ireland, with a view to bring his ſtock over to a good market; but in the night of the 15th of May 1760, as ſoon as the cattle arrived in Dublin, the mob

aroſe

aroſe and kill'd the ſtock of 700 acres of land, which is ſpecified in the ſecond letter addreſs'd to the Prince of Wales.

Our Author now publiſhed his new ſyſtem of huſbandry, in 3 vol. which went rapidly through five Editions, 2000 number each, the four firſt of which were circulated in England, and the 5th in America.

It appears, that after he had parted with his lands in Ireland, and his cattle kill'd by the mob, he commenced farmer and grazier in England; but having a natural turn for mechanical inventions, it brought him yet more into vagations or wanderings. One of his inventions is the well-known machine for winnowing corn, that makes a wind in a box, which he invented in the 21ſt year of his age, but improved it much in the year 1772.

At this period he alſo invented a machine for taking off frictions in all

all mechanical movements; and is now made great uſe of in raiſing anchors of ſhips, &c. in order to eſtabliſh which, it brought him to moſt of the Sea-ports in His Majeſty's Dominions.

About this period he purchaſed the third part of a charter of a Province in America, call'd New Albion, but now corruptedly call'd or known by the name of the Eaſt and Weſt Jerſeys.

The purchaſe of this grant brought our adventurer to America; but this proved a rock for him to ſplit upon, as will appear in his addreſs to the Prince of Wales in the next Chapter.

A Letter addreſſed from C. VARLO to His ROYAL HIGHNESS PRINCE of WALES.

ROYAL SIR,

AS this addreſs will convey to your royal ear, what is not commonly met with in the journey through life, I beg to add the following motto, it being ſuitable to the ſubject:

Deviating from truth, by thee O man,
Counteracts grand nature's plan.

As truth, royal ſir, is the brighteſt jewel in a maſon's breaſt, I ſhall adhere ſtrictly to it, in relating an act of oppreſſion which was com-

mitted by a crowned head, long before the preſent royal family came to the throne, and only known to myſelf, by which I have ſuffered ſeverely.

Till I met with this ſnake in the graſs, before the American war, I was eaſy in affluence, and my children claſſed among the firſt fortunes, but ſtrange reverſe of fate has now decreed it otherwiſe.

In 1772, I reſided in London, where I publiſhed a treatiſe, entitled "Political Schemes," which if ſome hints therein ſet forth, had then been put in execution, perhaps America might yet have been ſubject to the crown of England; my many obſervations in politics ſo convinced me in this, that leſt the then Miniſtry ſhould not purchaſe the books, I preſented many among them, gratis, leſt they might eſcape their notice; at the ſame time, I preſented one to your royal Father.

Before

Before the American war, I purchaſed the third part of a charter granted by King Charles the Firſt, of a province therein, called New Albion, but now corruptedly known by the name of Eaſt and Weſt Jerſey, being one of the beſt ſettled provinces in America; in conſequence of which, I ſpared no pains or expence to ſecure my property, by regiſtering my title-deeds under the great ſeal of London; I alſo ſent printed copies of the charter to be diſtributed among the inhabitants of ſaid province.

In May, 1784, I broke up houſekeeping in Sloane-ſquare, where I then reſided, and with my family embarked for America, inveſted with proper power as governor, to the province of New Albion; not doubting the enjoyment of my property—but on my arrival, I found it ſettled on a falſe grant; In conſequence of which, I took every ſtep, poſſible,

to recover the eſtate by law in chancery, a court of which is held in ſaid province, but in vain, becauſe judge and jury were land-owners therein, conſequently parties concerned; therefore, after much trouble and expence, I returned to Europe, and went immediately to ſearch the records for the falſe charter alluded to, and to my great ſurprize, found it the firſt on the rolls in chancery (Chancery-lane,) granted by King Charles the Second to his brother, Duke of York.

A clearer piece of fraud and oppreſſion can ſcarcely be conceived, than appears on the face of ſaid charter; for he therein ſays, "though there may be another grant ſubſiſting, this ſhall ſtand good, &c.; conſequently he knew there was a prior grant, beſides ſaid charter, was ſecretly conveyed without conſent of parliament, which is well known

known to be contrary to the conſtitutional laws of England.

Indeed, royal ſir, this was a very oppreſſive act, as it was the deſtruction of many families who ſettled there, at great expence and labour in improving the land, erecting buildings, &c. as appears by the leaſes granted from the original charter of King Charles the Firſt, now my property, and in which the leaſees were bound down upon the following conditions: viz.

Firſt.

5000 acres was granted to Lord Monſon to ſettle it	with	50 men.
1000 do. to Lord Sherrard		100 do.
1000 do. to Sir T. Dandy		100 do.
5000 do. to Mr. Heltonhead		50 do.
5000 do. to Mr. Heltonhead's brother — —		50 do.
4000 do. to Mr. Bowls		40 do.
5000 do. to Capt. Claybourn		50 do.
5000 do. to Mr. Muſkery		50 do.

Thus, royal ſir, you ſee the facts

are indiſputable, as may appear on peruſal of the latin charter of Charles the Firſt, a copy of which I have the honour to incloſe, properly authenticated, from under the ſtamp of the chancery in Dublin, with other documents, regiſtered in London, and which may be inſpected at pleaſure.

The ſufferers by this wrong ſtep of Charles the Second, has been many, but none ſo great as myſelf, not ſo much from the firſt purchaſe, as by the conſequences attending it.

I have taken every ſtep in my power to extricate myſelf; I have preſented petitions to your royal father, but received no anſwer—I then applied to Mr. Roſe at the Treaſury, who paid the money granted to loyal American ſufferers, ſuppoſing I had as much right to redreſs as Mr. Pen, or any other man, but Mr. Roſe's anſwer was, that I could not be redreſſed, without another

act

act for money took place, as all the caſh granted was paid away; but this was at that time unknown to me, I being then in America, ſtriving to recover my property; ſo that by many years waiting, attendance, &c. I may exclaim with the poet:

Were I to curſe the man I hate,
Attendance and dependance ſhould be his fate.

Being thus explicit, royal ſir, I have no more to add but my prayers, that you may have the remembrance of a maſon, the obligation of which, none but a maſon knows.

I never before communicated this oppreſſive act of King Charles the Second to any one, but ſhall now take it as a royal favour if your Highneſs will pleaſe to make it wholly known to his majeſty, humbly hoping he may order ſome reſtitution for the heavy loſſes I have had in peruſing

ruſing an unconſtitutional act, ariſing from a crowned head.

I am,

Your Royal Highneſs's

Dutiful, and moſt obedient

Humble ſervant,

C. VARLO.

No. 2, Southampton Row,
New Road, Paddington.

N. B. King Charles the Second's grant to his brother, Duke of York, may be inſpected the firſt on the rolls in chancery.

My grant by King Charles the Firſt, is in the chancery of Dublin; and my name and title to it, is regiſtered in Guildhall, London, under the city arms and ſeal, ſigned by the lord-mayor.

Second Letter addreſſed to the PRINCE *of* WALES.

ROYAL SIR,

I would have dropped into oblivion, rather than have troubled your highneſs again, had I not been informed that you had not time to read my papers through; without which, it was impoſſible for your highneſs or his majeſty, to know my misfortunes.

I did not expect your highneſs to trouble yourſelf reading the copy of the latin charter incloſed, as that was only ſent as a voucher, that I am no impoſter.

My letter was long indeed, but I expreſſed

expreſſed it in as few words as poſſible, to be underſtood; I explained myſelf only from the American war, a late period of my life, and omitted a remarkable occurrence, which perhaps might have brought me to your royal father's memory, and which happened in 1760, when the Duke of Bedford was lord-lieutenant of Ireland, his grace and myſelf eſcaped from the mob of Dublin at the ſame time. He diſpleaſed the people by ſuffering an act to paſs, for the free exportation of Iriſh cattle into England, and I was obnoxious to them, in attempting to put the ſame into execution, by bringing my cattle over in purſuance of ſaid act. The duke, in all probability, eſcaped their fury by ſtratagem, and I ſaved my life by accidentally underſtanding a few words in Iriſh, viz. hanamajonle boulacloughhear ſaſſanaugh, which in engliſh is, your ſouls to the devil, why don't you

begin to ſtone the Engliſhman; but my property fell a prey to their outrage; for they killed in Duhlin the ſtock of 700 acres of land, that were intended to be ſhipped for England.—In the morning of the 15th of May, 1760, it was ſhocking to ſee the ſtreets ſtrewed with dead cattle, and others yet alive, with their bowels drawing after them, &c. &c. many others loſt their cattle, but mine was the firſt, and moſt conſiderable.

I being well known to the Duke of Bedford, he made my loſs known alſo to your royal father, who was graciouſly pleaſed to order me to be paid out of the treaſury of Dublin, 350l. in part conſideration. The Duke wrote, informing me that more would not be granted, leſt it would be a precedent for other claimants to apply; and indeed, ſo obnoxious was this act to the Iriſh, that

it was with difficulty I got it, though ordered by the king's letter.

Theſe, royal ſir, are real facts, which are ſtubborn things, and were I inclined to be a memorialiſt, and add other misfortunes I have met with, they would fill a volume; indeed I was adviſed by ſome friends of eminence, to make my caſe fully known to your royal highneſs, with an humble requeſt that you would be pleaſed to lay it before his majeſty, not doubting but from his known goodneſs, he might order redreſs, if truly informed of the whole caſe; particularly when his majeſty knows that the ſource of my misfortunes ſprung from the predeceſſors of the throne; and he being alſo before acquainted with the truth of the aſſertion ſet forth in this letter.

I am, Royal Sir,

Your Highneſs's moſt dutiful,

And moſt obedient humb. ſerv.

C. VARLO.

FLOATING IDEAS OF NATURE.

CHAP. I.

Natural Cauſes produce Natural Effects.

THE high price that proviſions are riſen to, is become the general complaint of the populace; many ſeem to be diſcontented, and murmur both againſt the ſtate and providence.

But would they conſider the natural cauſe thereof, inſtead of this diſcontentment that ſeems to appear among them, they would thank providence for the happy effects of what they call dearneſs of proviſions; to an unthinking reader, this may ſeem a paradox, and, were I to ſtop here,

here, he might ſuſpect me very wrong indeed; but every one has his own ideas of things; and mine are, that proviſions are not dear, but it is money that is cheap; that in fact proviſions are as plentiful now as they ever were; nay, more ſo, even than they were a thouſand years ago, when wheat was one penny a peck, or beef one farthing a pound; this muſt appear clear to any one that conſiders the nature of things, as natural cauſes produce natural effects.

If we deſire the commerce of the kingdom to flouriſh; that is, if we deſire what is called, and what really are, bodily riches, ſuch as gold, ſilver, diamonds, or rich ſtones, lace, or fine cloaths, to adorn the external parts of the body, which indeed are of utility in this caſe.

Some may call this pride, and think ſuch gaudy baubles not worth contending for, or taking any pains about; but I [illegible] of another way

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way of thinking; I believe them to be very uſeful, as a ſpur to induſtry, and alſo pride to be the moſt noble paſſion, that belongs to the human ſpecies.

It is true, gold, and all ſuch glittering articles are (as nouriſhment to the body) of no uſe; therefore, were we no better than hogs, they would be thrown away upon us; but thoſe that deſpiſe them moſt, and decorate the body leaſt, are the ſmalleſt degree from the brute creation; every thing we ſearch after, more than bodily nouriſhment, are the evident marks which prove man to be a rational being, and the moſt noble of all creatures: man's purſuit after ſuch gaieties as theſe, ſhews that he has more lofty calls or ideas than mere inſtinct of nature, which prompts the brute creation to ſatisfy hunger, or multiply their ſpecies, but no farther. The buſy mind very often ſearches after things ſhe knows not

not of, till an idea opens, and then a treaſure appears, which unfolds the underſtanding, and leads us on, ſtep by ſtep, to ſearch after wiſdom, by contemplating the wonderful cauſe thereof; theſe open ideas are delights to a philoſophical head, that an uncultivated one is a ſtranger to.

It is ſuch aſpiring faculties as theſe that diſtinguiſhed man from the brute creation; idea, opens after idea, till they fill the head with fancies which prompt men to ſearch after riches, in order to decorate the outward body. This may be called pride; but the name ſignifies nothing, the paſſion is noble; and, were I a clergyman, I ſhould preach as much for it, as many do againſt it.

It is this noble paſſion which employs, and gives bread, life, and vigour, to many denominations of people; it unites kingdom to kingdom, people to people, and brings all the world

world acquainted by traffic; it conveys the neceſſaries of life from country to country, where wanted, and brings home wealth.

It is the main ſpring to learning, and every thing that is great, good, and noble; it makes a man aſhamed of doing an ill thing; if he has children, he is to inſtruct them in learning and morality; he enlarges their minds, ſtep by ſtep, till they arrive at manhood; he then ſends them abroad to ſearch after riches, in climates unknown here; they ſtill gain knowledge, by ſeeing more wonders of their Creator.

They exchange articles, made by our ingenuity, for bullion, diamonds, and other precious ſtones, with people void of pride, conſequently of improved ingenuity alſo.

The extent of their knowledge is to gather them out of the bowels of the earth, after which they are brought home in abundance, filling

the

the kingdom with bullion, which being coined into money, makes it plentiful; therefore gives the balance of power in its favour, by means of our own produce.

Theſe are natural conſequences, which ſome, may call dearneſs of proviſions, inſomuch as almoſt to fear a famine, when in fact, it is no other than plenty and cheapneſs of money, that makes the alteration between the times now, and thoſe a thouſand years paſt; in which, a pound of beef, was a farthing; a peck of wheat, a penny, and a man's day labour a penny alſo; conſequently it was equal, whether a labourer took a penny, or a peck of wheat for his day's work; and now it is near equal, whether he take eighteen-pence, or a peck of wheat for his day's work.—Every other article bears the ſame proportion. There has been the ſame gradual riſe in proviſions, as there has been a fall

fall in the intereſt of money; as one goes up, the other comes down; but within the laſt century, the progreſs has been quicker, chiefly owing to our ſucceſs in the late wars.

About forty years ago, I ſold wheat for three ſhillings and ſixpence a buſhel, and, at the ſame time, paid no more than eight pounds a year for my head farmer's ſervant; ſince that, I ſold wheat at ſeven ſhillings a buſhel, and gave my head man fourteen pounds a year. In the ſame neighbourhood land could have been bought, not long ago, that would pay double the intereſt for money it does now.

In ſhort, for all the aforeſaid reaſons, it may be no more wonder a thouſand years hence, for wheat to be a guinea a peck, and other things in proportion, than it is now at the price it bears; and what ſtill makes it more reaſonable to think ſo, is, that money, being a durable article,

waſtes

waſtes little; therefore, all the bullion that is found and brought home, is ſtill adding to the bulk; whereas, proviſions are periſhable.

I am not without a fellow feeling for the poor; but I am clear, that they never lived better than they do in theſe days; the poor may be ſaid to be truly ſo in every period of time; and the all-wiſe Being ſaw it neceſſary it ſhould be ſo, or he could as eaſily have given all men aſpiring talents alike, as he made them.

Trade, like man, and man like the wheels of a watch, are all depending upon each other; they go round in a regular ſyſtem; and, were it poſſible for an equal ſhare to be given to each man this day, there would be the ſame diſproportion in a ſhort ſpace of time; the diſpoſition of the mind varies as much as the face.—Some will debaſe the human frame, both of body and mind, with intoxicating liquors, and wallow in

their

their dirt and rags, little better than hogs in the mire.

Others, though they have not that paſſion for drink, are given to ſloth and idleneſs; and, for want of that nobleſt of all paſſions, namely, pride, will ſit contented in rags and dirt, and live like the brute creation, upon what nature or chance hath provided for them; without ſtirring to look for more till neceſſity drives them to it; then, indeed, they are obliged to work for thoſe who are endued with a more rational, active, and aſpiring ſpirit.

Thus the former mean, low diſpoſitions, are puniſhed for their indiſcretion, and made ſubſervient and uſeful to thoſe who aſpire neareſt to their Creator.

The latter ſort are rewarded with a double pleaſure, becauſe they have it in their power to relieve and be uſeful to their fellow-creatures, and,

at

at the ſame time, to enrich themſelves by their labour.

A contemplative mind will immediately, by theſe hints, ſee the neceſſity there is for men to be endued with different degrees of underſtanding, or turns of temper, in order to govern and keep up a regular ſyſtem of things.

Trade by nature is a leveller; it formerly was carried on by barter, or exchanging one commodity for another; money was then little known, but as men's underſtanding grew riper, by diving more and more into the works of nature, ingenuity found out a different and eaſier method of dealing or carrying on trade, and extending it to a greater diſtance alſo, which was, by coining of money, and making a few ounces of metal an equivalent for corn or any other heavy, bulky articles.

As gold and ſilver were then ſcarce, and little known, the firſt expedient fell

fell upon ſtamping lead, and making it paſs current, as money; after this, a very bad ſort of braſs or copper; from that, they got to an indifferent ſort of ſilver; and, from ſilver to gold, always aſpiring to the ſcarceſt and moſt difficult metal to come at, which made it the harder to counterfeit.

As enterpriſing geniuſes have improved in learning and navigation, mercantile adventurers have ſprung up innumerable, who have ranſacked deſerts, found out iſlands or new countries, and brought home plenty of the dazzling ore and other gaieties, which has given money the balance of power over proviſions, the produce of our own ſoil.

This is the real ground-work of the matter, and not any real ſcarceneſs of proviſions; I am confident, that, by the ingenuity of man, in improving and tilling the earth, that

it

is made to produce, at leaſt, a fourth more than it formerly did.

I may be anſwered, (perhaps for want of better argument) that more is deſtroyed by the luxury of the preſent times; but this I much queſtion; for, though I acknowledge the world much more refined in living, yet I do not think that the ſame number of people deſtroy a greater quantity of proviſions; for if the victuals be richer in quality, a ſmaller bulk will anſwer the end; as it is the quality and not the quantity, that ſatisfies nature: it is very immaterial, whether we eat the flour, and the hogs the bran, or the hogs the flour, and we the bran; for, which ever eats the bran, muſt take in a greater bulk to ſatisfy nature: and ſhould the hogs eat the fineſt meat, it would increaſe their bulk in proportion: and, as we eat the hogs, it nearly comes to the ſame thing at laſt, if nothing be loſt or

thrown

away; and, I believe, this is ſeldom the caſe; for, however gay and extravagant a man may be in his living, yet he loves to keep careful ſervants; neither is it a family that keeps the genteeleſt houſe, that ſpends the moſt victuals in it; I know from experience, that there are many country farmers, that deſtroy more victuals in their houſes, than many who cut a figure in a much genteeler manner.

Others will tell you, perhaps, that the riſe of proviſions may be owing to the cauſe of keeping ſo many horſes, on account of poſt-chaiſes; but this too is only imaginary, as, I believe, the increaſe of poſt-chaiſes have not increaſed the number of horſes; neither are there ſo many wanted, as more people can be conveyed from place to place, in a poſt-chaiſe, with two horſes, than on horſeback, as formerly, and, by change of horſes, with much more

expedition: therefore, it is plain, that trade is carried on with a much leſs number of horſes than before poſt-chaiſes came into faſhion; indeed they are ſooner wore out.

In ſhort, if we take a thorough view of the circulating ſyſtem, and minutely conſider the whole, we ſhall find no great matter of uſeleſs animals kept in the kingdom, to deſtroy proviſions, except dogs, and theſe are provided againſt, ſhould my ſcheme with reſpect to them take place.

As to horſes, though, in themſelves, not food for mankind, yet they are a uſeful animal to till the ground, and raiſe food for them; and as for oxen, cows, ſheep, hogs, poultry, &c. &c. they are raiſed and fed for proviſions; conſequently, no charge of extravagance can lie againſt them.

If we ſum up the whole of what has been ſaid, it muſt appear to every rational

rational reader, that it is not provi-ſions that are dear, but the richneſs of individuals, and plenty of mo-ney, that make alterations in the times.

Since this is the caſe, every ratio-nal reader muſt acknowledge, that the plauſible plan will be, to augment cultivation, in order to increaſe the raiſing proviſions, ſo that we may have plenty within ourſelves: in ſuch caſe we cannot be hurt, let the price be what it will; the nature of trade will do all the reſt; it will make the individuals rich, and as capable of paying two ſhillings for a peck of wheat, and two ſhillings for a man's day's labour, as it was formerly to pay two-pence for each; ſince gold is nearly as plenty now, as braſs or copper was then.

The improvement in agriculture is grown to ſo great a pitch, that moſt of the lands in England, which are private property, are improved

almoſt to the height they are capable of; and the next ſtep ſhould be to enlarge the domains, and add plenty of land to the induſtry and ingenuity of the huſbandman, which would certainly have the deſired effect, were the legiſlature to make one general act for incloſing all the commons, foreſts, and waſte lands in England, Wales, and Scotland; this, without a doubt, would make proviſions more plenty, and alſo be a means of keeping the people from emigrating, as it would afford more farms, more labour, and room for improvement.

Some alledge too, that the height of proviſions are owing to the landlords raiſing the rent of lands; this is alſo erroneous, as the lands are not raiſed, even near to the proportion of every other article: indeed, it is my opinion, that there is near one half of the kingdom that has not been raiſed at all within theſe twenty years; as I know a great many

many gentlemen of conſiderable eſtates, who continue their farms at the old rents, though the tenants have not leaſes; beſides many others that are in leaſe.

However, I do not ſee ſuch tenants much richer than their neighbours; nay, in fact they are poorer; I have a right to know this, perhaps, better than moſt in the kingdom.

This may ſeem preſumption in me; however, my reaſons are well grounded, having experimental knowledge thereof; for, before I publiſhed, either curioſity, pleaſure, or intereſt, or, perhaps, a mixture of all, induced me to take a view of every corner of his Majeſty's dominions in England, Ireland, and Scotland; ſcarce a village has eſcaped my obſervations.

CHAP. II.

The Author's Opinion on Emigration.

MANY of my brother ſcribblers complain, that emigration proceeds from the landlords raiſing rents; but I am far from thinking that to be the caſe; I rather imagine it proceeds from the richneſs of individuals; abundance of trade; pride; learning; induſtry of the brain; ingenuity and curioſity; which is ſo prevalent among all ranks ofpeople, in the times we now live.

Learning firſt opened the door to riches, which excited the paſſion of pride;

pride; and this, having ſettled itſelf in the ſoul, ſtimulates the mind to find out every poſſible method to feed that noble paſſion; I call it ſo, becauſe it is a ray to our *locked-up* ideas: open one only, and many more will ſhew themſelves.

We imagine that great riches are to be got abroad; and curioſity is not wanting to prompt us on to the acquiſition.

However, this is not to be conſidered as a misfortune, but quite the reverſe; as pride, with all its attendants, is a moſt valuable ingredient to unfold the ideas, and teach men wiſdom; the more a man has, the nearer he arrives to divinity.

Emigration may be compared to a flock of ſheep: if one leaps over the fence, and gives notice that he likes the paſture, the reſt immediately follow. Through the channel of the news-papers, we are told of the great treaſures that are to be got a-

abroad: this ſets the people's heads a gadding, ſo that they who have the leaſt curioſity in them cannot reſt till they go to try their fortunes, as they call it.

This is the fuel that feeds the flame of emigration; which is confirmed both by the light of reaſon and experience.

Indeed, at the firſt beginning of emigration, I believe many huſbandmen were almoſt forced to go, becauſe farms were ſo ſcarce (not dear) in England, that they could not be met with at any price; and, I do not doubt, but were five hundred thouſand farmers to emigrate, there would ſtill be families enough for all the farms in England, if no ſtep be taken to lower the ſize of them, or incloſe waſte land.

The high price, which the products of the earth have of late years been raiſed to, has made the farmers the richeſt body of people in England; and,

and, as their calling is healthful, I may alſo add, that they are the moſt fruitful. I have been very minute in my remarks, when upon my travels, and I am pretty clear, that at leaſt three-fourths of all the farmers in the kingdom could each ſtock two farms, as large as what they at preſent occupy; and alſo, that the ſaid three fourths (if joined together by marriage) could manage the ſaid farms, could they be met with; ſo that if we conſider the caſe as it really ſtands, we ſhould not wonder at emigration; for God's ſake let us not deviate from reaſon, or lay the blame where it is not blame-worthy.

Every farmer, now-a-days, brings up his children-ſcholars, and the news-paper creeps into moſt families; ſo that they are as well acquainted (by theory) with what is going on abroad, as the firſt miniſter of ſtate.

It was thought a wonder formerly for a man to travel from Scotland to London,

London, but now it is thought nothing of; a voyage to the Weſt-Indies is now performed with as little ceremony or concern, as one would be to Ireland a century ago.

The inlets of nature being opened, the ideas are clear; things appear plauſible at firſt ſight, which to a locked-up, uncultivated mind, is thought impoſſible to attain.

The laſt century has met with great ſucceſs in improving natural talents.

MAN, by nature, has an aſpiring ſoul; open but the firſt leaf in the book of nature, and the ideas will, for the future, unfold themſelves.

Various thoughts ariſe in different heads, as our occupations differ in life, the inlets of nature being opened, the ideas are clear; things appear plauſible at firſt ſight.

Almoſt every neighbourhood affords ſome men of curioſity and enterpriſing genius, who go abroad and make

make their fortunes, and return with ſplendor; the riches they bring, are the corroborating circumſtances that give credit to the many ſurpriſing tales they tell; and as men, I ſay, are by nature aſpiring, that is ſufficient to rouſe them towards emigration, if they have any curioſity in them.

Then, how can we wonder at emigration, when we conſider, that man is only obeying the dictates of nature: is it not natural for him to ſearch after wiſdom? certainly, he muſt, if he be endowed with the ſpirit of God.

This, to a rational meditating ſoul, is a ſort of a ſpiritual food, on which it feeds; which, on contemplation, gives it a reliſh for higher treaſures, which it can never attain in this world.

The road to acquire wiſdom, and arrive as near as poſſible to perfection, lies through the valley of learning, and travels; the former opens the

ideas

ideas, and through the latter we ſuck in wiſdom by experience; merchandize is acquired by both, from which, proceeds riches that tickle the fancy of pride, and ſtir her up to ſearch after gaieties to decorate the body; which are moſtly brought from diſtant countries, the ſearch whereof, has opened the door to emigration.

Every kindom has its time for flouriſhing; Jeruſalem, Rome, and Troy, had each their day, and flouriſhed above all others in their time; but when improvement had got to the height in theſe countries, and the inhabitants were innumerable, each inflamed the other with aſpiring thoughts, to ſearch after countries yet unknown; being found, they emigrated to them. England had her ſhare among the reſt; ſhe got ſome of the inhabitants of Troy, and has been growing up to maturity ever ſince the deſtruction of that city. As her inhabitants multiplied, their ideas opened;

opened; ingenuity ripened, and aſpiring thoughts of pride ſpurred them on to ſearch after treaſures, to pleaſe the fancy, in adorning the body, &c. Improvements in navigation opened a field of treaſures in the mines of Peru and Mexico; as alſo diſcoveries opened upon us in America; and as England grew rich and populous, ſhe likewiſe grew proud and ambitious, by aſpiring to people the ſaid continent, and add it to her dominions. Thus the foundation was laid for emigration, from England to America, which is as natural a conſequence as it was for other rich populous countries to emigrate to her. Every ſtate flouriſhes but for a time; the ſmaller an iſland is, the ſooner it comes to maturity; but as we have the preſumption, and likewiſe ſucceſs, to people ſo great a part of the continent, in ſo ſhort a time, I am firmly of opinion, that the ſeat of the empire will in time be there; and ſhould ſuch a

thing

thing happen, that the King of England was to ſettle, and take the parliament to America, and fix a lieutenancy in England, the proteſtant intereſt would then be truly the greateſt in the known world; our King might then bid defiance to all others in the univerſe from diſturbing his peace; and, according to the appearance of things, when we conſider the ripeneſs of the age, the richneſs of individuals, the number of the people, and the ſpirit of emigration, ſuch a period cannot be far off. Were the fulneſs of time come, which indeed cannot be till the continent is well peopled, perhaps it might be the happieſt day the proteſtant intereſt ever ſaw.

My readers may think this a wild random thought, and a thing not likely to happen; however that may be, I am of opinion, ſuch a ſcheme would be the moſt ſure and eligible one that could be fixed upon, to enlarge

large and ſecure the proteſtant intereſt, as alſo the preſent royal line, from all pretenders whatever.

Would it not be much ſafer to fix the throne there, than to let the Americans form a republic of their own? I apprehend a ſcheme could eaſily be brought about, to unite them more firmly to the mother country, and tie ſuch a knot of friendſhip, as would defy all invaders or pretenders to break.

There has often been a talk of building a palace for the King in London, which indeed, is wanted; but the treaſury being poor, and ſo much in debt, and taxes already ſo high, money cannot be ſpared for that purpoſe. Now, ſuppoſe a proclamation was iſſued out in America for building a palace in Philadelphia for the King to live in, which he need not do, except he choſe it, and when he pleaſed: but inſtead of going himſelf, ſuppoſe he was to ſend his

ſecond

ſecond ſon to reſide there as high regent, to tranſact all buſineſs, and ſign all acts that might paſs relating to the continent. A thing of this ſort is abſoluty neceſſary, to give the people a lively ſatisfaction, and to be a guard over them, and keep them in ſubjection.

I am clear, from the nature of things, that this would pleaſe much, and make them ſubmit to every conſtitutional act that might be brought on the carpet between them and the mother country; it would conciliate their affections, and keep them to obedience; it would make them join force to force, and bid defiance to all pretenders or invaders; it vould remove every ſuſpicion of jealouſy relating to governors; and put an end to that inflaming, unſtable, and diſcontended ſpirit of oppoſition, which always prevails between the people and a ſecond-hand governor.

Was a proclamation iſſued to build

a

a palace for the above purpoſe, and permit the Americans to raiſe money for it in their own way, I make no doubt but that they would, with great cheerfulneſs, quickly raiſe a fund ſufficient to build one of the moſt magnificent houſes in the univerſe.

If we conſider both ſides of the queſtion, we may ſee the many good effects ſuch a ſcheme would be attended with; but not one bad or doubtful; except, that a doubt may ariſe from the heir apparent to the crown's living there; as it might inure him to the climate, and unite him to the people; inſomuch, that when he became King, he might rather chuſe to live there than in England: when King, however, this would lay in his own breaſt; and if he choſe to live there, he might ſend the next heir to the crown to reſide in England, as high regent.

This may ſeem to be of ill conſequence to England, to a narrow-minded,

ded, ſelfiſh perſon, whoſe ideas reach not beyond the preſent times, or whoſe underſtanding is confined within the boundaries of his own eſtate; however, if we conſider the immenſe difference between the continent and England, the immenſe number of people the former will hold to what the latter does, the great treaſure they would bring to the ſtate, and ſtrength to the proteſtant line, they wou'd conſequently add peace, and give the people pleaſure and ſecurity in their poſſeſſions; I ſay, if we but conſider all theſe pleaſing circumſtances, we ſhould be in raptures of joy, to think what good effects ſuch a period and ſcheme, would bring forth for the good of poſterity.

This may ſeem to ſome, not likely to happen; to others, at too great a diſtance to bear a thought; and to many, indifferent; as my ſojourney here cannot be long, together with other family conſiderations, I may be

be claſſed among the latter; however my ideas have led me to this ſubject thirty years ago; and I always conſidered, that the ſeat of the empire would be, at ſome time, placed on the continent; but never expected ſuch large ſtrides would be taken towards it in any time; but the thing is now glaring, and really requires ſome conſideration of better heads, and in more power than mine; all that ſuch little inſignificant creatures as I can do, are only to form pleaſing ideas of what we would do if we could; if a man's mind is his kingdom, as the phraſe is, mine is fixed in this point; and all the power I have, or deſire, is, to communicate it to the public; but though my power is ſmall, I am certain my good wiſhes are as great as any one's, towards my King and Country, which I doubt not but Providence will protect and direct for the beſt.

The Reader will please to take Notice, that this was first published at the beginning of the American war, which if put in force at that time, America might yet have been our own.

CHAP. III.

The Author's Tour through America.

BUSINESS and curioſity, though at a late period of life, brought me over to the Continent of America, the 26th of May 1784; I left London, and landed in Philadelphia the 23d of July following.

Having a claim by Charter from King Charles the Iſt to a Province therein call'd New-Albion, but now known by the name of Eaſt & Weſt-Jerſeys, being 120 miles ſquare.

My firſt tour was through that Province, which lies to the North-Eaſt from Philadelphia acroſs the river Delaware, which parts Philadelphia

delphia from this Province of New-Albion.

Moſt of the land towards the ſouth-eaſt ſide of the province, from Philadelphia to Cape May, remains yet underwood; the ſoil is poor, light and ſandy; the inhabitants thinly ſtrewed, and not over rich.

The north-weſt ſide is as rich and populous as moſt parts of America, or England, being ſtocked with many good towns, *viz.* Burlington, the oldeſt city in this country, Trenton, Prince-town, Brunſwick, Elizabeth-town, Amboy, and Newark, with many others of leſs note.

The country is chiefly level, the land a ſandy loam, and, if well managed, would produce any ſort of crops ſuitable to the climate; in this country are many good dairies, that produce tolerably good cheeſe and butter, which are chiefly vended at Philadelphia market.

Cyder is plenty, every houſe being well

well ſupplied with orchards; in ſhort, their fields are moſtly ſtocked with apple trees, particularly in the hedge rows.

Their tillage crops, chiefly conſiſt of India corn, rye, ſome barley, but not much wheat or oats; all except India corn, give but a ſmall produce, owing to bad tillage.

Where they ſow clover or turnips, they ſeem to flouriſh amain; but this is only done by a curious perſon here and there.

The price of land is ſcarce to be aſcertained with preciſion, becauſe circumſtances differ ſo much; very little through all the continent are let by yearly rents, it being generally ſold and paid for in different gales, which ſometimes takes many years to clear off.

Land well cleared from wood, well ſituated, and with buildings on it, will ſell dearer than in Ireland, conſidering the difference in quality and

climate, which both, are far inferior to Ireland or England. I ſaw about 40 acres near Burlington ſold for above *l.* 700, which they called very cheap. Any wood land, diſtant from water carriage or towns, may be bought for two or three dollars an acre; but I would much rather reclaim mountains or bogs in Ireland, Scotland, or England, than undertake the clearing of ſuch lands; and when they are cleared, they ſeldom bring above three or four crops before they are worn out, being of ſo weak a nature that ſome of them is too dear of a gift. The labour to clear wood land is very great; the method is to cut the tree down about three feet from the ground, and then ſet the tops on fire; others will nick the tree round, ſo as to ſtop vegetation, and there let it ſtand till it dies and rots.

The earth is dug or turned over by a hoe, and India corn ſet four or five grains

grains in a clump, at five or ſix feet aſunder; or tobacco plants ſet about three feet aſunder; thus the crops are repeated year, after year, till the ground is tired, and will bring no more; by this time the ſmall roots of trees are rotten, ſo as to permit a plough to ſcratch between the trunks, in which they ſow ſuch ſort of corn as fancy leads them; but as it is badly ploughed, and worn out by the former crops of India corn, theſe crops are ſcarce worth reaping: when it is quite rendered uſeleſs for tillage crops, they let it lie eight or ten years, till time and nature bring it to a wild natural graſs or weeds, and, to ſupply its place, they clear more land from wood. This is the caſe moſtly all over America; ſo that when land is clear from the incumbrance of the wood, it is left in a worn-out, poor ſtate, unfit for any thing.

Chief part of the work is done by the blacks, who are an idle, treache-

rous ſet of people, and they are not much mended by the Iriſh poor emigrants, of whom there is great plenty bought by the farmers; however they ſeldom ſtay to work out their purchaſe-money, but run away; there is not a newſpaper but what is full of advertiſements, offering rewards for apprehending them.

My next tour was through Staten-Iſland, Long-Iſland, and through the continent, above ſix hundred miles to the northward and back again another way through the inland country.

Through all this great ſpace of continent, the crops and management are much the ſame as above deſcribed.

Staten-Iſland is a light ſandy ſoil; its produce is moſtly India-corn and rye, with which they help to ſupply New-York-market.

Long-Iſland is a much better ſoil, being more of a loamy ſand and level, particularly towards New-York, till you paſs Jamaica plains; but from

Oiſter

Oiſter Bay, eaſtward, for a hundred miles, the land is hilly, rocky, and light ſand, chiefly proper for young ſmall cattle; the tillage crops are moſtly India-corn, rye, barley, oats and potatoes; wheat they grow none, as it is always ſpoiled by a mildew; they tell you, that formerly they uſed to have good wheat, but ſince the commencement of the war, they can get none; for this malady, many of the people are ſuperſtitious enough to believe that it was brought into the country by the Engliſh army. However, it is eaſily accounted for; but as it is of little conſequence to my Engliſh readers, having touched on mildew in other parts of my work, ſhall drop it here.

Rhode-Iſland is in general a thin gravelly light ſoil, and only produces indifferent crops, except near Newport, where it is enriched by that town's dung. India-corn and rye are the chief crops raiſed here; the

others are raiſed, but in a ſmall degree.

Newport is a large populous ſea-port town, and drives on a briſk trade in fiſheries, and to the Weſt Indies; but of late years, Providence, a large ſea-port town, about thirty miles to the north, ſeems to rival it much, by taking away its trade.

From New-York to Boſton, is 261 miles; a very uneven rocky country; very little ſmooth land to be ſeen for meadow or tillage; the chief crops are India-corn and rye; wheat they ſeldom attempt to ſow, as it is ſubject to mildew; oats, barley, peas, and beans, they grow ſome, but very ſparingly; there is a white kidney bean which they raiſe chiefly between the rows of India corn, of which they make great uſe, both as garden ſtuff when green, and when dry, in the place of ſplit or boiling peaſe; they boil very ſoft, and are a mild good garniſh for ſalt pork or beef: whether

whether they will boil as well when raiſed in England or Ireland, I know not; American ſea-men prefer them to the white pea, for ſea uſe. Flax is grown in ſpots through this country, but you ſeldom ſee above half an acre in a place, and they manage it in a very bad manner, but generally ſave the ſeed.

This being far to the north, froſt and ſnow lie long on the ground, which puts the ſpring crop backward. India-corn that is raiſed to the ſouthward of Philadelphia will ſcarce ripen here or come to perfection. This country corn is a particular hardy ſort, which ripens earlier by a fortnight or three weeks, and it outſells that from the ſouth, ten-pence or a ſhilling a buſhel. I gave 4s. a buſhel for Virginia, and five ſhillings for what was grown in the neighbourhood of Boſton: which was raiſed from ſeed in England. From New-York Iſland, after you leave King's-

Bridge, till you come to Boſton, a ſpace of about two hundred and ſixty miles, is a very diſagreeable uncouth country, either to travel through, or live in, being ſo very hilly, uneven, rocky and ſtony, inſomuch, that you ſeldom ſee a field or piece of land above two or three acres, lying together, that is poſſible either to till or mow, except two or three miles about New-Haven, Hertford, and Fairfield. In ſhort, the land in general is only fit for rearing ſtock. Their crops are ſmall an light, except India corn, being what all this country chiefly depended on for tillage, or to live on, and the ſea-port towns for trade.

Boſton is a large town, and before the Weſt India Iſlands were ſhut againſt American bottoms, carried on a great raff trade thither, and to England and Ireland: their method was to build ſhips and load them with lumber; which ſhips and cargoes

goes were generally ſold in ſome port belonging to the king of England; and the produce ſent back from England, were chiefly hardware, broadcloths, ſtamped linens, &c. from Ireland linens, and from the Weſt; India iſlands, rum and ſugar; but at preſent the caſe is much altered, as the ſhip-building trade is quite knocked up; inſomuch, that ſhips on the ſtocks, perhaps half finiſhed, remain unregarded and unfiniſhed, till they look black with age, or in other words, are rotten. And this is the caſe with all the ſea-port towns from Boſton northward, (where they depend on the lumber and ſhipbuilding trade,) for the ſpace of two hundred miles or more.

And in order to be revenged on the Engliſh, they are hurting themſelves more, by ſhutting up their ports againſt Engliſh bottoms. While I was in this country, many ſhips looked into Portſmouth, Newbury Port,

Salem, &c. &c. with Engliſh and Iriſh goods, but none would be ſuffered to land; and as Engliſh bottoms are not allowed to take any proviſions to Nova Scotia, nor American bottoms to go there, the poor inhabitants are greately diſtreſſed for want of ſubſiſtence, their own ſoil being ſo barren, as not to produce half ſufficient for their conſumption.

I was in all the ſea-ports for the ſpace of a thouſand miles, to try what I could lay out a little money in to take to England or Ireland; and could find nothing to anſwer worth while, except bark for tanning, oak plank, and ſaſſafras root; as to the latter, I knew a ſhip load would overſtock the market, therefore deemed that of little conſequence; and as to bark for tanning, I, conſidered, that if a trade was opened for it between America and theſe kingdoms, it might be an advantage for both; and having had an opportunity of being introduced

duced to moſt of the principal merchants, I encouraged, or rather adviſed, to ſend oak bark for tanning, and where they could not get pot-aſh or flaxſeed ſufficient for ballaſt of a ſhip, to put in the bottom as much oak plank as would ballaſt her, and then fill her up with bark.

It happened to be too late in the ſeaſon for getting bark, before they received this advice, ſo that only two parcels of bark, beſides ſome that I brought, came, and none of this was properly prepared, which ſhould be raſped and ground, or cut in ſmall pieces like the Engliſh bark; therefore it did not come to ſo good a market as I expected, as it only ſold from 4l. 12s. 6d. to 5l a ton; whereas the Engliſh bark gave at the ſame time 6l. 15s. a ton; though I am pretty ſure that the bark is as good when properly prepared, as they never peel any in America but the beſt, which is from the trunk of the tree;

whereas the Engliſh peel from every ſmall bough, which is far from having the ſtrength as that on the trunk.

Again, the difference in price was in part owing to the Iriſh tanners being ſtrangers to the quality of American bark. Under theſe predicaments, the difference in price between the Engliſh and American bark, is not to be wondered at.

I have adviſed many of my friends in America, of the bounty that the Honourable Dublin Society propoſe giving, and alſo how to prepare the bark; ſo that I flatter myſelf much will be for the future imported.

As I viſited every ſea-port, I have had an opportunity to know which is the cheapeſt and beſt to procure bark andplank from.

At Boſton two and an half inch plank ſold at 10l. a thouſand feet; at Portſmouth 9l. at Old York 10l. at Salem 11l. at New Haven 9l. and at Haveril, ſixteen miles up the river from

from Newbury Port, at 7l. a thouſand feet, ſuperficial meaſure; which was the price I gave for mine, ready money, laid down at Newbury Port; but before the ſtagnation of trade, the ſame plank ſold for 12l. a thouſand.

I gave about 22s. a ton for my oak bark, laid down at the water ſide; it may be got for the ſame money at moſt of theſe places I have named; and perhaps if raſped, it might be procured at about 25s. a ton.

The tanners in America make uſe of hemlock bark for tanning ſole leather within theſe late years; as they find it to anſwer much better than oak; for they tell you, that it is of a hotter nature, makes the leather harder, drier, and not ſoak or ſoften the leather, ſo as to take water half ſo much as when tanned with oak bark, and tans full as quick. The ſhoemakers alſo like it the beſt, particularly for making ladies ſilk or ſtuff ſhoes,

ſhoes, as it does not dirty or ſoil, but dreſſes neat and clean.

I took a great deal of pains to come at the truth of knowing which was beſt; and am thoroughly convinced, that hemlock is much better than oak for ſole leather.

I met with one ſenſible intelligent tanner, who ſerved his time to the buſineſs, and had followed the trade forty years; in the firſt part of his time, he uſed oak bark, as hemlock had not then been tried; and he lived in a place where oak was plenty, and the hemlock tree ſcarce; oak bark ſold for three dollars a cord, and hemlock for ſix, yet he has uſed hemlock for ſole leather theſe thirty years paſt; but they never uſe it for upper leather, as they ſay it makes it too harſh and dry.

The leather tanned with hemlock, is a ſandy red colour. The hemlock tree grows large with a ſtrait trunk, ſometimes to the diameter of three or four

four feet, but moſtly about two feet; it is ſomething like the poplar tree, and is generally cut into boards, but is a ſoft bad wood, and not laſting.

If ſome of this bark was imported, and made trial of, I am of opinion it would anſwer well; for if it was not better than oak, the tanners in America would not uſe it, for it is now become almoſt general.

The tanners would do well to encourage it, at leaſt for a trial; for I aſſure them, that what I have ſaid of it is really fact; and if it be found better than oak, why not uſed? in ſome ſea-ports it is cheaper than oak, and in others dearer, according to which of the woods are moſt plentiful. At Portſmouth, Old York, Newbury Port, and Boſton, they bear about the ſame price, whether the barks be ſold for fire or tanning.

I have read ſome hiſtorians, who have deſcribed the wonders of this country, that foxes, hares, and ſeveral

other

other animals, turn white in winter, owing to the extreme cold, and the ſnow lying long on the ground; but ſuch reports are fabulous; for there is no difference between the animals of this country, and the other parts of North America, England, or Ireland, of the ſame ſpecies.

I have alſo heard and read, that the bite of a rattle-ſnake, (reptiles which are very plenty in the interior parts of this country) cannot be cured; and that it is death for any one to be within the hearing of the rattle when it makes a noiſe. But theſe reports are alſo fabulous; for I have known ſeveral men that have been bit in the legs, and cured by a quick application of oil and plantain leaf. Indeed if the teeth happen to touch a vein or artery, it is very dangerous.

Laſt ſummer as a gentleman was ſhooting in the woods, he was bit by a rattle-ſnake in the leg; he immediately ſhot at it, and blew its

head

head off, but the teeth had touched one of the veins, and he died within fifteen minutes in great agony. However this is a caſe that ſeldom happens, for I have heard of ten being cured, for one that died.

In my ride along a wood, I ſaw three or four children belonging to one Mr. Hide, poſtmaſter, between Boſton and Hertford, drawing a rattle-ſnake home, with a piece of bark about its neck; when they got it home, they gave it a ſtroke on the head, and it immediately died, for a little thing kills them. I muſt own the animal to me was rather terrifying; but uſe makes thoſe people think nothing of them.

The inland country from Boſton to Albany, is very rough, hilly, barren, and but thinly inhabited; and as alſo from Albany to New York. The town of Albany is large, and drives on a great lumber trade down to the ſea with ſmall craft. The

country

country of Vermont, which laſt ſeſſions of aſſembly was made into a province, is a very barren, mountainous, rough country, and thinly inhabited. Their tillage-crops are chiefly India corn and oats, not much wheat, and leſs barley is ſown. Indeed it is a very diſagreable country either to travel through or live in. It is here the famous general Eathen Allen lived, that was a priſoner ſo long in England the laſt war, and who headed the Vermont party, called the Green Mountain Boys. This gentleman's hiſtory is well known to moſt people, being an odd character. I ſpent a month with him in one houſe at New York; I found him to be a plain rough man, as is generally repreſented, but good-natured, and one of as ſtrong natural parts as moſt I have met with: he told many a laughable tale that happened him while a priſoner in England; when gentlemen went to

ſee

ſee him, he would ſometimes feign a ſullen madneſs, and alter his humours ſo often, that people did not know what to make of him.

He wrote a book, which he called his bible; I ſaw it, but had not time to read it; but two or three of my acquaintances, gentlemen of Congreſs, read it, and ſaid it was a ſenſible well-wrote thing; but it contradicts the ſcripture and all religion, and reſts entirely on the real nature of things; he was brought up to the Church of England: he belived ſtrongly in a Creator, but denied that there was any need of a Saviour under ſo great and powerful a God, who made and ſtill keeps the world in order; he ſaid that God was too great and good a finiſher of his works, to leave any thing for man to mend: alluding to the Jewiſh prieſts circumciſion, and cutting off the fore-ſkin; he calls all ſuch-like ſtuff, prieſt-craft.

Indeed I had many arguments with him

him about the ſcripture, &c. but notwithſtanding all his oddities, he was as good a humane man, as any in the country where he lived.

I ſhall now take my leave of the north, and proceed to Philadelphia, and from thence to Virginia.

CHAP.

CHAP. [IV.

The Author's tour from Philadelphia to Virginia.

PHILADELPHIA is the beſt market in America; from about Midſummer to January, it is exceediugly well ſtocked with all ſorts of proviſions, garden-ſtuff and fruits. Watermelons come in by waggon loads.

The worſt meat they have is veal, of which I ſeldom ſaw any, either fat or white; they ſeldom bleed their calves; every ſort of proviſion is much dearer than in Ireland, or even England. Houſe-rent is very high indeed, and alſo taxes; few newspapers, but advertiſements give notice of eſtates to be ſold, to pay taxes; however,

however, houſe-rent has lately got a fall. At the cloſe of the war, people flocked in from all nations, thinking it the fineſt country in the world, and that living and money would be got without trouble; however, they found it all a deluſion; thoſe that had a little caſh ſoon ſpent it, as they could not board decently for leſs than 35s. a week; and thoſe who took goods over, thinking to make money of them, were worſe off, as they could not ſell them for half the firſt coſt. They drive on in Philadelphia, an immenſe trade by auction; I have ſeen hard-ware ſold for one-third leſs than what it coſt in Sheffield or Birmingham; I have alſo ſeen ſuperfine broad-cloth ſold for 7s. a yard, and Iriſh linen for leſs than half its firſt coſt.

However, all this tends towards peopling America, for the paſſage to England is very high; not leſs than from thirty to thirty-five guineas; therefore, when the paſſengers have

little money, the goods brought is ſpent, and theſe petty merchants cannot get back, conſequently are obliged to apply themſelves to ſome buſineſs or other, they married, ſettled and are inured to the place; this is the caſe with many to my knowledge, who have wiſhed to get back, but could not for want of caſh.

The country from Philadelphia, ſouthward, is much more unhealthy than to the northward of that city, being very ſubject to agues and fevers, which carry many off. In the fall of the year, people look like walking ghoſts, if I may uſe the common expreſſion to convey my meaning, but indeed I never ſaw any ghoſts. The land from Philadelphia to Wilmington, about 27 miles, is a ſtrong loamy clay, and would bring good wheat, if properly managed; their beſt crops are wheat and India corn. Near Wilmington are the moſt and beſt flour-mills in America; they are ſupplied

plied with wheat, chiefly from the eaſtern ſhore, being the beſt corn country in America, and of a large extent; the land is chiefly level, and of a loamy ſand, conſequently eaſy tilled. In this country they grow ſome turnips and clover, which prepares their land for a wheat crop.

There is a great deal of white-oak timber in this country, but it was chiefly killed by a hard froſt in 1781, which ſucceeded a wet ſeaſon, and where the ground was level, it ſtagnated the water about the roots of the trees, till it wounded them, inſomuch, that one cannot ſee a tree in a hundred, that the top is not dying, and the trunk going hollow, ſo that oak muſt in a few years be a ſcarce article in this country; but what is very extraordinary, the pines were not affected by the ſame diſaſter, though intermixed with the oak, but I ſuppoſe they were preſerved by the turpentine being proof againſt water.

Baltimore is a large populous town, the capital of Maryland, and improves the most in buildings of any town in America; it is computed that 1500 houses were built in the year 1783, and the two following years there were not less than 500 in hands building, when I was there in September, 1785, and mostly good brick houses.

From Baltimore to Anapolis, is 30 miles; all wood land, till you come within three or four miles of Anapolis. The land is very light and sandy. Anapolis is not very populous, though it stands on a good deal of ground. The inhabitants are as genteel a set of people as most in America.

The chief crops here, are India corn and tobacco, for which they are famous, and continue thus, to the extent of the country, and indeed mostly all over Virginia. It is true they grow

grow every ſort of grain in ſpots; but India corn and tobacco are the ſupport of the country, till you come to the ſouthward of Charles Town in South Carolina, where they grow much rice and indigo.

The planters in Virginia are reputed the richeſt ſet of people in America; but then they generally eſtimate their richneſs by the number of blacks they keep: however this is not a true way, for it is well known that many gentlemen keep ſo many, that they can ſcarce raiſe produce to maintain them, and I am very clear, that this is the worſt evil America labours under.

The ſtate of Pennſylvania is moſtly governed by Quakers; the moſt ſhrewd, regular ſet of people in the country: they ſaw into the evil of keeping ſuch a ſet of idle ſlaves, which were of little uſe, but to ſtock them with a ſwarm of helpleſs children, and big-bellied women,

men, which in time would eat them out of houſe and home; conſequently in order to get quit of them, they preached up a doctrine, making it a matter of conſcience not to keep a ſlave; but in fact it was a matter of frugal ſtate policy, to get quit of them. This I am told was really the caſe by ſome of their own principal brethren: and indeed ſeveral gentlemen, both in Maryland, Virginia, and the ſtate of New York, have told me that they would be very glad to give all their ſlaves liberty to go away, if they could get quit of them ſo, but they are obliged to maintain them and pay a tax of twenty ſhillings a head, being according to their law.

When I was laſt at New York, the aſſembly was framing an act to give them their liberty; the citizens being petitioned by a large body of people to paſs a law to ſet them free.

One Edward Plowden, Esq. member of the assembly for Maryland, farms his own estate, being about fifteen hundred acres, as good land as most in the country; he keeps about thirty negroes, men, women, and children; and though he always lives in the country on his own estate, on as little expense as possible, yet he told me he had enough to do to make all ends meet; that the negroes eat up his produce, though he generally makes about thirty hogsheads of tobacco yearly, besides raising great quantities of India corn and other crops; but these were all destroyed in his own family; he had never any thing to sell but tobacco. As there is something singular in the case of this family, I beg to dwell a little on the subject.

This gentleman is one of the offspring of Sir Edward Plowden, Earl of Albion, Lord Chief Governor, Prince Palatine, and Proprietor of

New

New Albion, (now corruptly called Eaſt and Weſt Jerſeys,) which is 120 miles ſquare.

This province was diſcovered and ſettled with five hundred men, by the ſaid Sir Edward Plowden, for which, King Charles I. in the tenth year of his reign, granted him a charter, which is now enrolled in the city of Dublin, where Sir Edward Plowden choſe to have it regiſtered, being a Peer of Ireland: however, it was very unlucky for the family, as this immenſe eſtate is likely to be loſt; the Earl of Albion gave this province of New Albion to his ſecond ſon. Edward Plowden accordingly, with his lady and two children, went over as governor, to enjoy his property; but they had not been long there, before the Indians came down on them, and killed the governor, (Lord Albion,) his lady and family, except the two ſons, and they being ſo young, they

retained nothing but the name; the copy of the charter that the governor took over, with other records, was burned by the Indians; consequently the province lay vacant without a governor or owner, for many years, as the next heirs to the estate could not find where the original charter was enrolled, not suspecting it to be in Ireland.

Thus it lay till King Charles II. came to the crown, and then, tyrant-like, secretly, without consent of parliament, made another grant to his brother the Duke of York; from which grant, most of the inhabitants hold the land to this day, though they all know that their titles cannot be good while the first charter is subsisting: it is a proverb in that country, that the lawyers at New York and Philadelphia have fed upon the bad titles of the Jerseys, as few people of eminence but knew that there was another charter subsisting

ſiſting ſomewhere, as many local grants from it are regiſtered both in Burlington and Philadelphia; as are alſo pamphlets wrote in early days, ſetting forth every particular of this province, which are preſerved in the libraries of Burlington and Philadelphia. It is likewiſe fully ſet forth in Smith's Hiſtory of New Jerſey.

In 1772, an accident diſcovered to us, that the real charter was regiſtered in Dublin. A juſt copy in Latin was procured under the hand of Mr. Perry, which was tranſlated into Engliſh, printed, and diſtributed among the inhabitants of New Albion, which has opened their eyes ſo much, that no one doubts the juſtneſs of the claim: However, as it is held under another grant, though falſe, it will be a doubtful caſe to recover, as it muſt be tried in the ſame province, where both judge and jurymen would be ſelf-intereſted; indeed, a ſuit might be commenced

againſt the crown of England to recover damages, as it is ſuppoſed to be as much anſwerable for the miſconduct of its predeceſſors, as a private ſubject of Great Britain would be, to recover damages in ſuch a caſe; and every one knows, that if an eſtate be ſold twice over, the ſecond title cannot be good, conſequently muſt fall to the ground, and be null and void to all intents and purpoſes.

I having a right to one-third part of this large province, induced me to undertake ſuch a long voyage at ſo late a period of life, hoping to recover it, and having room, I thought it not amiſs to convey this extraordinary proceeding of Charles II. down to poſterity, in order to bear record how the true heirs, who not only ſpent their fortune, but blood alſo, to chriſtianiſe this country, were robbed of it, as no king has

has a right to break a charter, without consent of parliament.

In my road from Annapolis to Alexandria, I travelled with a very intelligent gentleman, originally from Liverpool. He filled one of the first offices in the state of Maryland. After some conversation passing about the poorness of the country, the scarcity of cash, &c. he told me that it was his opinion, that there was more bond and judgment-debts due to the English merchants from the province of Maryland, than all the personal estate thereof was worth; and he said he had some right to judge, as most of them went through his hands.

From Annapolis to Alexandria, the country is but thinly inhabited, being woody, and the land light and sandy. Their chief crops are India corn and tobacco. The average price of India corn was about three shillings a bushel, and wheat a dol-

lar, or six shillings currency at Alexandria.

From Alexandria another way, down to St. Ann's and St. Mary's countries, the land is a little better, being more of a sandy loam. The country is only thinly inhabited. You pass through Malbro', Piscataway, and Port Tobago, in St. Mary's countries.

About four miles from Marlbro' down to the river which divides Maryland from Virginia, the land is the best in Maryland. I went to make a demand of about 1500 acres, belonging to the Earl of Albion, which was valued at about 12l. 10s. per acre currency, which is a great price for land in so thin a settled country; but the evil here is like that in other places——every one grasps at more than he can manage, as it is common for a person to hold two or three thousand acres, though perhaps he does not occupy as many hundreds;

hundreds; ſo that, in fact, men of ſuch large quantities of land are almoſt ſtarving in the midſt of it, for they can ſcarce get a living. They tell you that money is very ſcarce; which is in one word ſaying, that the country is very poor, becauſe the produce is very ſcarce; for he that has any thing to ſell, may command a good price; conſequently money is more plentiful than produce. In ſhort, the country farmers ſeem to have the leaſt deſire to lay up treaſure of any people I ever met with; for if they can raiſe as much of every thing this year as will ſerve to bring in the next year's crop, it is all they aim at. One thing indeed may diſcourage them, which is, markets are thin, and at a great diſtance, and there are ſcarce any fairs in America. There are many waggons that go from twenty to ſixty miles to the market of Philadelphia, New York, and Baltimore.

I croſſed the river from Maryland into Virginia, near to the renowned General Waſhington's, where I had the honour to ſpend ſome time, and was kindly entertained with that worthy family. As to the General, if we may judge by the countenance, he is what the world ſays of him, a ſhrewd, good-natured, plain, humane man, about fifty-five years of age, and ſeems to wear well, being healthful and active, ſtraight, well made, and about ſix feet high.

He keeps a good table, which is always open to thoſe of a genteel appearance. He does not uſe many Frenchified *congees*, or flattering uſeleſs words without meaning, which ſavours more of deceit than an honeſt heart; but on the contrary, his words ſeem to point at truth and reaſon, and to ſpring from the fountain of a heart, which, being good of itſelf, cannot be ſuſpicious of others, till facts unriddle deſigns, which evi-

evidently appeared to me by a long tale that he told me about Arnold's manœuvres, far-fetched ſchemes and deep-laid deſigns to give him and his army up above a month before the affair happened; and though he ſaid he wondered at many things that he obſerved in Arnold's conduct, yet he had not the leaſt ſuſpicion of any treachery going on, till the thing happened, and then he could trace back and ſee through his intentions from the beginning; which, from the General's behaviour to him, I am well apprized, ſeems to be the higheſt ſin of ingratitude that a man could be guilty of.

The General's houſe is rather warm, ſnug, convenient, and uſeful, than ornamental. The ſize is what ought to ſuit a man of about two or three thouſand a year in England. The out-offices are good, and ſeem to be not long built; and

he was making more offices at each wing to the front of the house, which added more to ornament than real use.

The situation is high, and commands a beautiful prospect of the river which parts Virginia and Maryland, but in other respects the situation seems to be out of the world, being chiefly surrounded by woods, and far from any great road or thoroughfare, and nine miles from Alexandria in Virginia.

The General's lady is a hearty, comely, discreet, affable woman, some few years older than himself; she was a widow when he married her. He has no children by her.

The General's house is open to poor travellers as well as rich; he gives diet and lodging to all that come that way, which indeed cannot be many, without they go out of their way on purpose.

Many

Many roads being cut in the woods, and ſome not fit for my carriage, I was aſtray for ſome time, and as night was drawing on, I began to be a little alarmed, though within about a mile of the General's houſe; but by good luck I met a woman with a child on her back. She told me that ſhe came two or three miles out of her way, becauſe ſhe knew ſhe could have lodgings at the General's, for he gave orders to his ſervants to entertain all that came; that ſhe had lain there two or three times before, though ſhe lived above two hundred miles diſtance. In ſhort, the General, in one ſenſe of the word, may be thought to be a happy man, becauſe he has every one's good word. I have travelled and ſeen a great deal of the world, have converſed with all degrees of people, and have remarked that there are only two perſons in the world which have every one's good

good word, and thoſe are—the Queen of England and General Waſhington, which I never heard friend or foe ſpeak ſlightly of.

The ground about the General's demeſne is only indifferent, though he has a taſte for improvement, and ſeems fond of agriculture. However breeding running horſes he excels moſt in, of which he diſpoſes of many at high prices.

The nine miles from the General's houſe to Alexandria is chiefly thro' woods, till within a mile or two of the town. Alexandria ſtands on the banks of a large navigable river, which carries on a ſmart trade to the Weſt Indies and Europe. The town is not large, but houſes are building at a great rate. The chief produce exported from this town is India corn, tobacco, and wheat, the latter of which is ſome of the beſt in America. Indeed the land down from

this to Virginia is ſtrong and better for wheat than moſt other parts.

After all my travels through America, I ſaw nothing worth attention, except raiſing tobacco and India corn.

Travelling in America is exceedingly expenſive, the inns being extravagantly high, particularly to the ſouthward of Boſton and Philadelphia. The common charge is 2s. 6d. tea, whether morning or evening; 3s. for dinner; 2s. horſe's hay, without litter, (for they ſeldom uſe any, as the horſes generally lie on the boards); 3d. a quart for oats, which are not better than Engliſh tailings, being nearly as light as chaff; 1s. a night for your bed, and 6s. or 7s. a bottle for claret or port. The cheapeſt liquor is ſpirits; but it is hard to meet with them good, as they make apple and peach ſpirits, of which they diſtil much.

CHAP. V.

My Lord,

I Now have to communicate my ideas with the rapidity equal to their preſſure. I can now furniſh you with *materials for thinking* as long as you live. To explore the method by which I acquired this invaluable treaſure, your Lordſhip muſt excuſe me for introducing on the tapis, once more, that reſpectable perſonage myſelf: otherwiſe it would be difficult to render my future letters intelligible.

Know then, that walking on the banks of the Nile, about thirty Engliſh

liſh miles from Cairo, one evening, I was really abſorbed in contemplation. One ſequacious Janizary attended me, an indiſpenſible adjunct to a ſtranger, who feels no particular inclination to have his brains knocked out in theſe truly inhoſpitable regions. The beauty of the climate, its amazing fertility, the ſerenity of the air, the brilliancy of the heavens, views that charm the roving eye beyond deſcription, gentle breathing perfumes that delight and even faſcinate the ſenſes; all conſpired to raiſe a full tide of bliſs in a heart overflowing with gratitude.

Juſt as I was turning my thoughts on the amazing viciſſitude of the fate of its inhabitants; that unnatural retrogradation from the moſt knowing to the moſt ignorant and brutiſh of all people; wrapped in meditation on the fleeting ideas, *totus in illis*, juſt ſliding into a reverie, a ſudden

ſhriek

ſhriek of diſtreſs rouzed me from the roſy couch of thought, and impelled to immediate action; obſerving at a ſmall diſtance one man attacked by five, I flew like lightening to his reſcue, my faithful Janizary, whether diſguſted at my temerity, or taking it for granted that I ſhould be cut to pieces before his arrival, advanced more ſlowly to my aſſiſtance than I had reaſon to expect. Before his arrival (as I had great advantage of the Egyptians by my knowledge of the uſe of the ſmall ſword) I had laid three of them dead at my feet, with no other preſent than a cut from a ſabre on the left ſide of my head. Muſtapha made ſure of another by ſuch a blow as manifeſted he was in good earneſt, for indeed it left him a moſt dreadful ſpectacle.

The other fled with precipitation, and Muſtapha very wiſely ran after him. The laſt was the gentleman

to

to whom I was indebted for a ſolution of continuity in the ſkin of my head.

You are ſafe, Sir, ſaid I, in broken Arabic, turning towards him, (for my back had been cloſe as I could place it to his breaſt during the engagement) and I hope you have received no injury. None, Sir, he replied, but that very ſenſible one, the wound in your head. A little turpentine beat up with the yolk of an egg will ſoon ſet that to rights, ſaid I, as I learned from one of you Turks. I am not a Turk, ſaid he. A Chriſtian then to be ſure! He ſmiled. You are a Frenchman, I preſume, addreſſing me in French. Deny me not the honour of attending me to my houſe; it is not two furlongs diſtant. I complied directly.

Obſerving him intently, I think I never ſaw ſo truly venerable and ſo expreſſive a countenance. With the pearl of gratitude gliſtening in his eye,

eye, the ſmile of complacency on his lips, and a heart overflowing with the milk of humanity, he thus addreſſed me:

You have, Sir, at the immediate riſk of your own, preſerved a life of very little importance, for which action, however meritorious, very ſcanty thanks are due to you. But your diſintereſted conduct, to which I was an admiring eye-witneſs, has inſpired me with enthuſiaſtic rapture.

All I have is yours, and though property is by no means inconſiderable, were it infinitely more, I ſhould eſteem it an inconſiderable trifle, as a reward of ſuch intrinſic merit. Pſhaw, ſaid I, I have done nothing more than I ought to do.

By your *pſhaw*, Sir, replied he in Engliſh, I fancy you are an Engliſhman. I am not aſhamed of my country. I am an Engliſhman. Nor, Sir,

Sir, will your country ever have any reaſon to be aſhamed of you.

Now, my Lord, as you already well know what a clever fellow I am, I ſhall ſay nothing more of what paſſed between us till my arrival at the houſe of this——————Jew! Yes, my Lord, do not ſtart, nor have recourſe to your ſnuff-box. I have far greater wonders in ſtore for you. At the houſe of this Jew I now am, and in all probability ſhall there remain as long as I live.

To draw the character of this great and good man, is far beyond my abilities.

A few faint evaneſcent ſketches are all you muſt expect in the next.

CHAP.

CHAP. VI.

A Letter to Lord M.

My Lord,

THE acceſs I have obtained to the invaluable treaſury of ſcience before alluded to, is entirely owing to an advantage which no other traveller has hitherto availed himſelf of, if it were in his power. I mean that of being able to claim the honour of proving myſelf a free and accepted Maſon. As your Lordſhip is a brother, I need ſcarce hint the requeſt, that my future communications may be deſtroyed, or at leaſt carefully preſerved from falling into any other hands.

Phtharras,

Phtharras, ſhortly after our acquaintance, diſcovered my maſonic abilities, at which he expreſſed the most unbounded tranſports.

Now, ſays he, we ſhall be able to hold a Maſter's Lodge; a privilege my friend and I have ſo ardently, though in vain, ſighed for theſe many years. My brother Cnephen will rejoice with me. Though a man of ſingular modeſty, he is, I believe, one of the beſt and greateſt philoſophers on the face of the globe.

With the ſtrongeſt natural abilities, he has ſpared no pains or experience to acquire all the learning of the ancient Egyptians, from whom all the arts and ſciences took their beginning. He has diſcovered many which have been long loſt, and are ſtill deemed irrecoverable by the reſt of mankind. He ſhall ſpeak for himſelf.

We

We ſpend every evening alternately at each others houſe. He was a prieſt of Oſiris, but it is more than forty years ſince he has declined all prieſtly exerciſe. He is tenaciouſly attached to ſtudy, retirement, and privacy. With a competent patrimony, he reſides at his elegant villa, about three furlongs from mine. He viſits no perſon but me; yet he is revered by all the neighbourhood. This is not my caſe, though I have taken all poſſible, and perhaps too much pains, to ingratiate myſelf into their favour.

Cnephen entering, expreſſed as much joy as the Jew, at meeting with a brother Maſon, though his joy was more temperate. As every Maſon, ſaid he, muſt be a uſeful member of ſociety, what is your profeſſion? I told him, a Phyſician, at which he ſeemed much pleaſed.

Now,

Now, my Lord, your friend bids you farewel, as his future letters will contain nothing more than the ſubſtance of what paſſed in converſation with the two moſt extraordinary men in the known world. At our firſt aſſembling as a Lodge, Cnephen was requeſted to give a lecture on the origin, nature, and progreſs of maſonry, with the moſt important anecdotes relative to the ſociety. With this he readily complied, and nearly, to the beſt of my recollection, in the following manner.

CHAP. VII.

Lecture on Masonry: Shewing how they were persecuted by CAMBYSIS, *the* Persian Monarch, *when he conquered* Egypt.

THE Society of Masons was first formed in Egypt, the mother and nurse of arts and sciences, where they all originated.

This seems no more than natural, for the probability is very great that Egypt was the first land that emerged from the ocean, and is consequently the oldest country in the world. Moses, who was by no means friendly to the Egyptians, yet ingenuously acknowledges, that they were the wisest people on the earth.

From

From the earlieſt ages, the aſcent to which it is impoſſible to reach, as men diſcovered any art, or improved any ſcience, (in a ſtate of ſociety) they felt the neceſſity of communicating them for their own ſakes, that they might be ſupported and aſſiſted. To promote their lucrative views, it was alſo neceſſary that ſuch communications ſhould be confined to as few in number as poſſible.

It was unavoidably requiſite, that every member of the ſociety ſhould be laid under the moſt ſolemn obligation to preſerve the various depoſits intruſted to him from all thoſe who were not entitled to ſimilar emoluments.

As architecture was of the higheſt conſequence to mankind, with reſpect to utility, convenience, and magnificence, the Maſons were the only perſons to be applied to on this

account. No other perſons were capable of planning or erecting edifices adapted to uſefulneſs or ſplendor.

It is remarkable, that theſe philoſophers, in every age and every nation, diſtinguiſhed themſelves by the appellation which in all ages ſignifies a *Maſon*. It is true that every fellow-craft, before he obtained the dignity of a Maſter-Maſon, muſt have made great proficiency in grammar, logic, rhetoric, arithmetic, geometry, muſic, and aſtronomy.

The maſons had long confined all the ſciences within the limits of their own fraternity, till they admitted amongſt them thoſe travelling Greek philoſophers, who viſited Egypt in ſearch of knowledge. They indeed were not very ſcrupulous in purſuing the means of obtaining ſcience by any ſacrifice, nor leſs nice or conſcientious in divulging thoſe ſecrets which

were

were under the ſtrongeſt obligation imparted to them.

Euclid firſt made public all he had learned of geometry: the higher part of the mathematics he had not acquired. The application of this ſcience to the meaſurement of land, building, and various other arts, was ſo obvious, that many ingenious Greeks availed themſelves of it, to the no ſmall detriment of the Maſons.

This, as it was the firſt, was the ſevereſt blow our ſociety ever felt.

Some of them to this day aſſert, and ſeriouſly too, that the extraordinary death of this apoſtate, was a judgment on him for the breach of his obligation: an eagle, miſtaking his bald head for a ſtone, having dropped a tortoiſe on it to cruſh the ſhell.

Pythagoras reſided more years in Egypt than any other Grecian phi-

loſopher. On his return he enjoined a three years inviolable ſilence on all his pupils. He revealed to his countrymen ſeveral of the ſecrets of Maſons, viz. the ſeven different tints of the calorific principle; the ſeven tones in muſic, and the true ſyſtem of aſtronomy, which placed the ſun in the centre; the eight revolving planets with their attendants; the advent of comets, from one ſyſtem to another, of which each ſtar is a central ſun.

Not being furniſhed with inſtruments capable of diſcovering the two moſt diſtant planets beyond the orbit of Saturn, his aſtronomy was turned into ridicule, by a people, whoſe natural frivolity gave them a diſguſt to ſtrong thinking, and whoſe vanity precluded cloſe and ſevere examination of imported erudition. His ſchool fell into diſrepute, and he himſelf into neglect, though one of the

beſt

beſt informed, and perhaps the wiſeſt of all their philoſophers.

Ariſtotle ſtudied grammar, logic, rhetoric, natural philoſophy, metaphyſics, and ſome other ſciences among the Egyptian Maſons. He conveyed a fund of knowledge to mankind which he had no right to communicate. Much indeed of what he learned he has miſplaced and diſfigured in his writings. He has miſrepreſented ſome of their fineſt ſentiments, not ſo much for want of judgment, as taſte; partly perhaps to amuſe his readers, and partly from vanity.

Of all the Grecian philoſophers who viſited Egypt, and had the honour of being admitted among the Maſons, (which by the way they very carefully concealed) the moſt diſingenuous was Plato. The ſciences of theology, ethics, and metaphyſics, were his peculiar favourites.

Whether from ſome regard to the ſacredneſs of his obligation, or whether it was to adapt his doctrines to the taſte of a volatile people, he has ſo haſhed and frittered thoſe things which he learned, ſo diſguiſed, mangled, and involved them, that it would almoſt puzzle a Maſon to ſeparate the grain from the chaff, in the confuſed maſs of his various treatiſes. A few Maſonic jewels ſparkle among them.

The Maſons did not ſuffer only from treacherous brethren; they felt the cruelleſt ſtrokes from the iron hand of power, which ought to have been exerted for their protection and ſecurity. Cambyſes, the Perſian Monarch, made a complete conqueſt of Egypt.

He ſternly demanded an account of *their* maſonic doctrines; but on refuſal, without his ſubmiſſion to the uſual ceremonies of obligation,

obligation, this haughty prince, with his wonted temerity, reſolved on the total extermination of the Maſons.

Fierce and implacable, he deſtroyed all thoſe that were aſſembled, burned their lodges, and ſacrificed every individual of them that could be met with. A conſiderable number of our brethren had ſufficient courage and conduct (what might not ſuch men perform!) to emigrate to an oaſis, about three hundred leagues diſtant from hence.

An oaſis, of which there are ſeveral in Africa, is a ſort of iſland in the midſt of burning ſands.

This is about fourſcore leagues, or two hundred and forty miles in length, and ſixty in breadth; abounding with every neceſſary and convenience of life; the rivers loſe themſelves in the ſands, while every vegetable and animal is to be met

with that can be found on the reſt of the globe.

It was inhabited by a few innocent, ſimple people, who received the Maſons with open arms. The arts and ſciences are there ſtill cultivated to the higheſt perfection. *There*, and there only, remains all the knowledge and learning of the ancient world of Maſons.

Cambyſes ſent an army of ſeventy thouſand men to purſue and deſtroy them. This army were all buried in a whirlwind of ſand.

He ſent a ſecond more numerous, which ſhared the ſame fate.

It is ſaid, that ſome Maſons, diſguiſed, were employed as guides, who knew when and where thoſe violent guſts ariſe, and voluntarily ſacrificed themſelves for the preſervation of their brethren.

Cambyſes raiſed a third army for the ſame purpoſe, determined to lead

it

it himſelf: his death defeated the project.

Theſe facts are all well known and atteſted by Aſiatic hiſtorians. From that day to this, no one has ever viſited this oaſis, except Alexander the Macedonian, and a few of his followers.

Alexander loſt the greateſt part of his people, and ſuffered incredible hardſhips himſelf, before he reached this oaſis. What was an Alexander not equal to? He was highly pleaſed with his entertainment *there*, and they taught their royal viſitor to return in ſafety. Though it is next to impoſſible to arrive there, it is ſeldom more than thirty or forty years that a few do not venture to viſit Egypt, yet no one attempts (though he longs in vain) to return.

Of the ſcattered remains of the Maſons, ſome emigrated to the Eaſt, and ſettled in China. Some wan-

dered into Europe, particularly the northern parts, who assumed the name of Druids. These still retained their unalterable attachment to masonry and secrecy, and never committed any of their knowledge to writing. They have indeed left many astonishing instances of it behind them in the erection of their Stone calendar*. The æra of *their* fabrication may be easily ascertained by calculating the precision of the equinoxes; their skill in perspective is displayed in them.

These are as falsely as foolishly termed by Europeans, druidical temples. You well know, my brethren, that nothing was more repugnant to their religious principles than to worship the Deity in any cheiropoitic image.

The present European lodges of Masons, I am informed by our brother

* Stonehenge, Staunton Drew, &c.

ther Phtharras, are dwindled into mere convivial aſſemblies. So far from eagerly purſuing ſcience, and by their united abilities, puſhing their reſearches to perfection, they indolently content themſelves with the poſſeſſion of the ſhell, without the leaſt regard to the kernel.

Sic tranſit gloria mundi.

I am,

My Lord,

Yours ſincerely,

C. V.

CHAP.

CHAP. VII.*

The Life of PHTHARRAS.

My Lord,

THIS great and good man is the only ſon of an eminent Jew merchant, who reſided at Grand Cairo, and traded to moſt parts of the habitable globe. He acquired an immenſe fortune, which, for obvious reaſons, he ſuffered no one to be privy to, but his ſon. Feeling and lamenting the deficiency of his own education, he determined to give his ſon as liberal a one as he was capable of obtaining. He was ſtrongly attached to learned men, and received the higheſt plea-

ſure from liberal diſquiſitions and ſcientific reſearches. He felt the moſt exquiſite pain from his irrepa rable want of previous knowledge.

Of the neceſſity of this, he was truly ſenſible, and that he was frequently led into erroneous concluſions for want of that education which was irremediable. He therefore placed his ſon under the tuition of a learned Jewiſh Rabbi, who taught him the dead, and ſome living languages, as paths to the temple of ſcience. He took infinite pains himſelf to imbrue his young mind with the deepeſt tincture of the dignity, importance, and divine origin of the Jewiſh religion.

Thus prepared and equipped, young Phtharras (for that is my friend's name) at the age of fourteen, was ſent to Padua with the Rabbi for his Mentor and governor. He was charged to conceal his religion and name. Here he ſtudied

four

four years, keeping in practice all the ſeverities of his religion in private with his coadjutor.

From thence he proceeded to Leyden, where he remained for two years. Young as he was, his thirſt after knowledge was inſatiable. He then repaired to Paris, where he ſpent another year. From thence he went to Oxford, was matriculated at Lincoln college, but paſſed the chief of his time in the Bodleian library.

He is, in the ſtricteſt ſenſe of the word, a *helluo librorum*. Before the year was expired after his ſettlement here, his Jewiſh tutor died. Soon after this he went to London, where he continued for three years. He was then called back to Egypt by his father, who felt his own declenſion, and died about eighteen months after his ſon's return. Soon after his father's deceaſe, he (partly from the neceſſity of buſineſs, to finiſh the mer-

mercantile tranſactions of his father, though principally for the inveſtigation of knowledge, and to mark the manners of men) travelled through the Eaſt, Turkey in Aſia, Hindoſtan, and China. He alſo viſited Sumatra, Japan, and ſeveral iſlands in the Southern Seas. In this improving tour he ſpent fifteen years.

Then returning to his native city, he built this villa, with a view of dedicating the remainder of his life to contemplation and friendſhip. Here he has now reſided for twenty-three years, never ſo well pleaſed as when in converſe with a very old Egyptian philoſopher, who lives in a beautiful villa, about half an Engliſh mile diſtant from his own.

His habitation is ſituated upon as fine a ſpot as any upon the ſurface of the globe. Without the appearance of pomp, which would be dangerous, or even of plenty, he is furniſhed within his own domain, with all the neceſ-

neceſſaries as well as conveniences of life; I might add, with all its deſirables and elegancies. He has a royal library, with every philoſophical, mechanical, and mathematical inſtrument; ſuch an apparatus as an European can form no idea of, of which more hereafter.

The natural abilities of this man are wonderful indeed. His genius piercing and exalted, not inferior to a Newton's. His taſte is truly exquiſite, particularly for claſſical learning, of which he is extremely fond. His critical acumen is nice and penetrating. He is alive to the ſlighteſt fault or blemiſh of an author.

He ſees immediately, and is ſtruck with the fine ſenſe of thoſe writers, which is indiſcernible to the generality of learned men. Horace is his greateſt favourite. There are very few Engliſh writers to whom he is a ſtranger.

But, for brilliancy of imagination, con-

conciſeneſs of expreſſion, harmony of numbers, and correctneſs, he ſays, no one is comparable to Pope. In fact, he has more humanity, more milkineſs of human nature, and finer feelings of the heart, than any man I ever met with.

An inſtance of diſintereſted benevolence will agitate his whole frame with inexpreſſible ſenſations. He feels a peculiar tenderneſs for the whole animal creation, and cannot ſuppreſs his uneaſineſs at the ſight of a mouſe under the talons of a grimalkin.—I am called away in a little hurry, and can therefore only add, there is no man feels fewer wants than your Lordſhip's ſincere friend,

C. V.

CHAP. VIII.*

Lecture on the Architect of the Universe.

MY LORD,

FOR the future I ſhall not diſcriminate *that* which paſſed, or ſhall paſs, between us, *in* or *out* of a lodge, only tranſmitting to your Lordſhip an account of what has occurred in our various converſations.

The laſt time we met, Phtharras was requeſted to deliver his ſentiments on the grand Architect of the univerſe; on which he addreſſed us, to the beſt of my remembrance, in the ſubſequent terms.

My

My brother Cnephen, who is ſo greatly my ſuperior in mathematical erudition, has juſtly obſerved, that by reaſoning from axioms, which we are already certain of, by gradual and irrefragable proceſs, we attain the knowledge of undeniable truths, which we neither did know, nor by any other means could poſſibly acquire the knowledge of.

This irrefrangible concatenation of arguments is the glory of a philoſopher, and will continue permanent and unalterable, until the deſtruction (if ever it happen) of the material ſyſtem.

It ſeems to be one of the moſt unaccountable things in nature, that the reptile man, ſo totally unqualified for ſuch inveſtigations, ſhould feel a ſtrong impulſe to acquire ſome knowledge of his Creator. This impulſe is particularly vigorous in thoſe who are accuſtomed to the habit of ſtrong thinking, yet to ſuch perſons the va-

nity

nity of all theſe futilous and impotent attempts are moſt apparent. What philoſophy, from the loweſt, meaneſt beginnings, has been able to achieve, I will now endeavour to diſplay: to ſhew how far ſhe has been able to mount with her uſual certainty and preciſion.

The name of God I could never articulate, ſaid he, without tremulous ecſtaſy. Indeed, brother Hakim, nothing ever ſhocked me ſo much as the unwarrantable and wanton freedoms your countrymen take with that awful name. Here he pauſed for ſome time. (In the mean while I beg leave to inform your Lordſhip, that Hakim ſignifies a phyſician or doctor, and alſo *the wiſe man.*) [Now take your haſty pinch.] He proceeded with an indeſcribable ſplendour of countenance. We ſee, ſays he, in the rolling worlds around us, ſuch exertions of *power* as to carry

imme-

immediate conviction that ſuch power is illimitable.

We behold, in the vegetable creation and their deſigned ſucceſſion, diſplays of boundleſs *wiſdom*. In the proviſion for all the various tribes of animals and their perpetual increaſe, intelligence and *goodneſs* are ſufficiently prominent. It muſt be confeſſed, that perfect goodneſs is not ſo conſpicuous as perfect power and perfect wiſdom. The greateſt part of animals are under the indiſpenſible neceſſity of murdering and devouring one another. This ſeems inconſiſtent with perfect goodneſs. I ſhall endeavour to account for this in a more proper place.

Led by theſe early and indubitable principles, demonſtrable to every thinking man, the philoſopher draws the following juſt and inexpugnable concluſions, which thoſe, who are not willing to endure the pain of ſevere thinking, may ſafely receive on truſt,

truſt, viz.—That an immaterial being exiſts, independent, without beginning or end. That there is no other immaterial being. That he is ſelf-exiſtent, entirely incomprehenſible, and that it is abſolutely impoſſible that we, who are formed of matter, can entertain the ſlighteſt idea, or the ſmalleſt conception of him. Our utmoſt knowledge of him is abſtracted ignorance; it conſiſts wholly in negatives. When we ſay he is poſſeſſed of perfect power, wiſdom, and goodneſs; this amounts to no more than that he is not imperfect, not feeble, not fluctuating, not malevolent. Had it been neceſſary that man ſhould have known any thing of his Creator, he would have been endowed with other faculties than thoſe he poſſeſſes. Perhaps it may not be practicable to convey any knowledge of himſelf to a created being in the higheſt ſtate of exaltation. So immenſe

menſe the chaſm between entity and evaneſcence.

How truly ridiculous are all the efforts which have been made by the beſt and wiſeſt men of all nations to conceive of a Deity? In what manner have they expreſſed thoſe thoughts? By thinking him altogether ſuch a one as themſelves.

Man juſtly appreciates the invaluable ſenſe of ſeeing: God therefore muſt have an allſeeing eye, that enabled men to ſubjugate all the reſt of the animal creation: to God therefore is aſcribed a ſtrong hand and outſtretched arm to deal vengeance on his foes; that is, all thoſe who are ſo unfortunate as to think differently from the deſcribers in religion or faith.

The tongue of man is his glory: God *muſt* ſpeak in thunder to ſcare the human race. Man has feet to convey him from place to place; the footſteps of the Deity are in deep waters!

waters! Such puerile deſcriptions are too inſignificant to claim the obſervation of a philoſopher, if they did not carry ſufficient conviction of the total ignorance and incapacity of man to think of God. Were our fellow animals to deliver their ſentiments of him, being drawn from ſimilar ſources, they would be equally oppoſite. The ſheep would pourtray him as meek and patient. The lion as boiſterous, noiſy, and ferocious. The bee as buſy, active, and induſtrious. The crow as vigilant; and the ant as parſimonious. Would not any one of *their* pictures be a likeneſs as ſtriking, and their obſervations equally applicable and juſt with thoſe of the human race? The expreſſion of your countryman, brother Hakim, who was a moſt excellent philoſopher, (Newton) that ſpace is the ſenſorium of the Deity, though moſt ſublime, is yet equally as abſurd as any one mentioned.

Mankind

Mankind have been juſt as happy (and as wiſe) in beſtowing their own good qualities on the Supreme as attributes. There is an expreſſion commonly uſed by writers on the attributes (as they are whimſically called) which always ſtrikes me with horror, viz. the nature of God: it is the rankeſt blaſphemy. The God of Nature is indeed proper, as he is the Author of Nature, and all her powers. We may examine the nature of a dog or monkey: to dare apply that word to the ſelf-exiſtent Being is unpardonable folly, arrogance, and impiety. The ignorance and inſolence of men is no leſs conſpicuous in their diſcription of attributes to the Great Unknown.

Nothing is more amiable among men than virtue, nothing more eſtimable than morailty. Theſe are relative to human conduct.

But, are the moſt moral part of mankind the moſt happy? ſo far from

it, the fineſt moral qualities ſubject the poſſeſſor to the cruelleſt ſufferings. Are the immoral immediately, and without impunity, puniſhed?

The God of every man is different from his neighbour's: according to his temper and diſpoſition, in prejudice of education, acquired in his youth, it is a God of his teacher's formation. Some men's notions repreſents him as a ſtern inexorable tyrant, a lord of hoſts, who took pleaſure in the ſight of embattled armies, who taught their fingers to fight, and led them on in all the pomp of war to deſtroy and maſſacre each other. When they ſaked a city, bleſſed is he, (ſays the holy prophet in the name of the Lord) who taketh their little ones and daſheth out their brains againſt the ſtones. Equally juſt was the picture of the laſcivious Jupiter, or the jolly Bacchus.

Such alſo is the Chriſtian God, who receives no ſatisfaction but from

All the religion of masons consists, as ye well know, in one word—— Gratitude to the Great Unknown.

I am,

My Lord,

Your's sincerely,

C.V.

CHAP.

the mortifications, voluntary ſuffe-rings, and miſeries of his creatures.

They can only pleaſe him by diſ-pleaſing themſelves, by eating that which they do not like; or by total abſtinence, which is beſt of all. Highly meritorious it is to abſtain from all commerce with the other ſex, leſt they ſhould wickedly indulge any ſenſual gratification.

There is no end of reciting or mar-king the follies and vanity of the hu-man race. Yet man, though born like the wild aſs's colt, would know as God.

There is no truth we can attain a more certain knowledge of, than the exiſtence of an immaterial, perfect, and immutable being.

It is alſo as certain, that all the powers of man are inadequate to the conception of the leaſt, or the ſlighteſt ſhadow of any knowledge reſpecting him.

We can only muſe in ſilent ecſtaſy.

CHAP. VIII.

Cnephen's Lecture on the Creation of the Earth and Animals.

My Lord,

I SHALL now preſent your Lordſhip with a delicious morceau of the maſonic philoſophy of nature.

Our brethren, (meaning freemaſons) ſays Cnephen, in their frequent meetings, communicated to each other all their reſpective acquirements of ſcience, when confirmed by experiments, or proved by irrefragable arguments. As they poſſeſſed all the learning of the world, they proceeded on the firmeſt

foundations, aſcending gradually from the loweſt beginnings till they arrived at the diſcovery of the great Architect of the univerſe; an immaterial ſelf-exiſtent Being, of whom nothing can be known.

This unbroken ſcale was the work of a great number of centuries, a contracted plan of which I am now going to lay before you, beginning inverſely, where they terminated their inquiries. I am ready to produce my proofs, if called upon for any propoſition that may ſeem objectionable.

The Being of all beings (ſays he) firſt created ſpace in a manner wholly inconceivable to us. He then furniſhed it with the firſt element of all material beings, pure uncontaminated air. His next production was the phlogiſtic element; theſe two combined, formed light. The third element, which ſeems to be as univerſally diffuſed through ſpace as light,

light, is the vitriolic acid. Theſe are the principles from which all other matter was fabricated. On theſe the Deity impreſſed a continual, inceſſant, and endleſs motion. This moving power, commonly called Nature, is communicated to every particle of matter, from whatever different combinations formed, and in no ſtate can ever ceaſe for a moment without annihilation. When pure air is condenſed by the phlogiſtic principle, water is the reſult.

This globe therefore which we now inhabit, was originally nothing more than a maſs of water. To follow the Deity in this creative proceſs;

When this and the other globes of water were produced, a ſufficiency of the phlogiſtic principle, (the matter both of light and heat) was confined to the central ſun, to wheel round his axis: the watery globes rolled round theirs, impelled by centripetal

tripetal motion, and prevented erring from their eliptical courſe by the projectile force of that all-powerful Being, which impreſſed motion on every conſtituent atom.

To confine ourſelves to an examination of the planet in which we are moſt intereſted; the next procedure of creative power was to fill this world of waters with animal inhabitants, to provide deſtruction and ſucceſſion in the profuſeſt manner.

From the furious motion and prodigious power of ſtormy winds, the perpetual agitation and juſtling of the waters and the centrifugal efforts of the globe, the bones, ſhells, and other excrentitious parts of fiſh were thrown to the ſurface: From theſe, originated all the infinitely various combinations of ſubſtances which now appear on the earth.

The calcareous matter was firſt held in ſolution by the aërial acid; this

this being more ponderous than air, deſcended from it, and mingling with water, ſuſpended its earth. If it met with any other matter to which it had a ſtronger affiance, it deſerted the maſs. Hence rocks aroſe, earth, marble, ſtones, &c. From the mingled zoophytes madrepores, fiſh, and putrefied vegetables in the ſea, with the moving elements, aroſe all the combined ſubſtances in nature. That vegetable ſubſtances abound at the bottom of the ſea, in ſhallow water where earth was already formed, is evident from thoſe fiſh which are always found feeding at the bottom on viſible graſs, where there is no great depth of water, as turtles in the warm, and whales in the cold climates.

As there is ſo much ſolid ſubſtance that ariſes not quite to the ſurface, ſo there muſt be much thrown up entirely beyond it. The

phlogiſtic principle, rouſed by the energetic impulſe of inceſſant motion, will burſt in flames, and produce volcanos. Hence, aroſe iſlands, mountains, and maſſes of all deſcriptions. Earth now appears with the effects of all the various combinations formed by Nature's motive power. It is from hence, eaſy to account for the manner in which all minerals and metallic ſubſtances were formed: Even the diamond from its watery drop; though needleſs to you brothers, who are ſo well acquainted with chymiſtry.

The firſt land that appeared, we have all the reaſon in the world to think was Egypt, and the conſequent continent of Africa. We know from indiſputable documents, that Egypt was immenſely populous for ſome thouſands of years before Aſia emerged from the ocean. 'Tis ſuppoſed that earth, being porous, is mixed with air. Says Cnephen, I

beg

beg the favour of brother Phtharras, as it pertains to his department, to convey to us an account of the commencement of Asia.

To this the candid Jew, Phtharras, with inexpressible benignity in his awful countenance, replied, our brother Cnephen's veracity is unimpeachable. He asserts nothing at random. He is too cautious to utter a single sentence, without demonstrative proofs at hand, if called upon: These, brother Hakim, (meaning me) you may receive from him at pleasure. There is nothing excites my admiration more than the closeness of his reasoning, owing to his attachment to the mathematics. His bold declarations, which seem at first blush unfounded, we are surprised to find him capable of so easily and invincibly maintaining. For my own part, conscious of my own inferiority in profound ratiocination, I shall deliver my sentiments

with the utmoſt warineſs, and if in any thing erroneous, expect that he will immediately interrupt and ſet me right. Truth we would not loſe ſight of for a moment: it is an object deareſt to a Maſon's heart.

About the time, ſays Phtharras, that the iſthmus of Suez was thrown up, Aſia, as it is now called, gradually emerged from the ſea. But before I proceed, I muſt beg leave to remark, as our brother Cnephen continued not his recital to that epocha, that though the buſy hand of Nature can form every material ſubſtance we behold, by uninterrupted motion, yet it is far beyond her power to frame a ſingle organized body, whether vegetable or animal.

The Firſt Cauſe only could create a *mould* of any plant or tree, with a reſervoir to contain thoſe particles neceſſary for its ſupport, and determine them to that place where the miniature ſeed is formed, whereby its

its ſucceſſion might be copiouſly and endleſsly maintained.

When dry land appeared, as our prophet Moſes truly obſerved, the interference of the Deity was indiſpenſibly neceſſary.

His Hiſtory of the Creation is certainly juſt, which he acquired of the Egyptian Maſons, not from a divine afflatus.

God then, ſays he, clothed the ſurface of the earth with whatever vegetables he thought fit to make. The moulds being completed, were ſoon filled by the motive power, the redundant atoms caſt off from every part to form a ſeed from which the ſaid power, by enlongating its fibres, increaſing its bulk, and developing its form, could re-produce an invariable ſucceſſion of ſimilar plants to all eternity.

It is true, every leaf is diſſimilar, every part is variegated, yet the whole is exactly alike. Nature is a blind

a blind though admirable artiſt. She muſt adjuſt whatever particles firſt obtrude themſelves, however untractable or unfit. She performs her buſineſs with unremitted vigour and inceſſant ſedulity. To prepare a mould, exceeds her utmoſt power: When prepared, ſhe can fill and perpetuate it. Her works are not perfect; they neceſſarily vary, as I before obſerved. Not two leaves on the ſame tree, or in the ſame roſe, are preciſely alike: Yet we can diſcriminate each tree, or each roſe, from every other ſimilar ſpecies.

It is ſuppoſed that the vegetable ſyſtem was finiſhed many thouſands of years before any animal was produced. Moſes uſed a definitive time (as *day*, or ſeven days) for an indefinite one: A cuſtom common with all the Eaſtern writers. His account of the formation of animals is as accurate as juſt For this the Creator's power muſt have been manifeſted.

He only could frame a proper mould, distinct and complete in itself, subject to the law of elective attraction, marked with the indellible *impressions*, invincibly impelled to exert them, with the power of increasing respective production.

Moses is mistakenly supposed to give a sketch of the whole creation. Nothing was farther from his intention. So far from alluding to, or giving a view of, all the works of God, he does not even comprise this system. He confines himself to this globe only, and with respect to animals, his recital is merely local.

Soon after the appearance of the isthmus, which restored the communication between Africa and Asia, the first Asiatic pair of human beings were extremely populous previous to this period, as may be easily demonstrated. Among thousands of stone-pillars loaded with hieroglyphics, there is one about six leagues dis-

tance

tance from hence, engraved by Seth, the ſon of Adam, with an account of the time when he viſited, and when he left Egypt. This tallies with the time mentioned by Moſes, when Seth muſt have exiſted.

The Egyptians, as well as all the Africans, were originally black, with woolly hair. The deſcendants from Adam are of a different ſpecies. The vaſt commerce and immenſe flux of foreigners into Egypt, by mingling with the natives, have occaſioned that alteration of colour and features in this province, as now appear.

Europe next appeared, and was peopled with a race of men quite different from thoſe in either of the other continents. Other animals were formed, properly to inhabit, and furniſhed with ſuitable *impreſſions*. America was the laſt, though not the ſmalleſt continent that has emerged. In all probability, what-

ever for the future may ariſe, will be iſlandic.

For the cultivation of the American continent, a diſtinct ſpecies of copper-coloured human beings were created, with animals very different from thoſe on the three others.

As many iſlands aroſe and continue to ariſe (ſeveral within our memory), it is probable that they alſo were peopled with different ſpecies of the ſame genus. Great and marvellous are thy works, oh! immaterial unknown Being!

I am,

My Lord,

Yours ſincerely,

C. V.

CHAP.

CHAP. IX.

Lecture on Philosophy, on the Motive Power.

MY LORD,

OUR venerable brother Cnephen, in explaining the philosophy of Nature, proceeded as follows; from the absolute and necessary oneness of the Deity, we might be led to conjecture that he would institute one cause from which every intended effect should flow. This actually appears to be the case. The unceasing motive power impressed on each particle of matter he created, is an adequate cause of every possible

poſſible combination in nature. The particles of gold in ingots continue in motion as much as in a ſtate of liquefaction. Our ſenſes can only judge of the ſurface, and often deceive us in that reſpect: to know the component parts or internal figures of a body, reaſon and experiment muſt join to aſſiſt us. Theſe aſſure us, that every atom is in perpetual and inceſſant motion. The rottenneſs of wood, the change, in time, of the hardeſt pebbles, the lengthening of a metallic bar by heat, the cloſer crowding of its particles in a colder climate, and many more obſervations may convince us of the fact. Becauſe we ſee it not, is no objection. There is room enough for their attractive and repulſive motion in the moſt compacted ſubſtance, on account of the pores. Perhaps all the matter in the univerſe, brought together without pores, might be covered with the hand of a man. The monads,

or

or atoms, reduced to their ſmalleſt ſize, are doubtleſs of various forms or ſhapes. The motion, however, of each, ſeems to be cycloidal, attracting or repelling. In putrid ſubſtances this vibratory motion is exceeding furious, as though the particles, ſo well fitted, were now become eager to enter the mould of ſome vegetable or animal ſubſtance, to forward the works of nature. By nature is meant this motive power. This is the law by which all beings flow in uninterrupted and endleſs ſucceſſion. Nature is a blind agent, and muſt receive thoſe particles which firſt offer themſelves, not ſo proper ſometimes as others would have been. Hence the diverſity, and hence the deformity of the various vegetable and animal productions. No work of Nature is or can be perfect. It is true, the ſame motive power, which is obliged to adopt improper particles, will make every effort to eject them

from

from the ſyſtem: hence tumours in trees, plants, and different animals, &c. The fibres of every ſeed elongated, yet confined in its proper mould, continually increaſing the bulk, muſt neceſſarily produce a ſimilar plant to the parent, though the parts are infinitely diverſified.

What inconceivable wiſdom is diſplayed in the conſtruction of the vegetable kingdom, in forming ſuch exact moulds for confining the operations of Nature within the ſtricteſt limits! What marked and illigimitable intelligence, in preparing, when the plant is arrived at its perfect ſtate, a curious receptacle for the ſuperfluities of every part, condenſed and capable of reproducing the ſame ſort in boundleſs and endleſs ſucceſſion! Here he pauſed: we joined him in ſilent ecſtacy, which alone we muſt own with the Quakers, (if any thing is) can be worthy of rational devotion. He thus reſumed his diſcourſe.

That

That water was the ſource from which all things originated, was a doctrine taught by Thales in the Mileſian ſchool, which he learned from us. This is the only truth the Grecian philoſophers retained unadulterated. That water ſhould firſt compoſe, and then be rendered capable of being ſtrained, through ſuch fine tubes as form the hard rough ſubſtance which incloſes the kernel of a peach, is truly wonderful. The haſty manner in which Nature effects it, increaſes our admiration.

How exactly ſimilar is every flower, tho' the colours will vary, from the cauſe already aſſigned. Every leaf is diverſified, yet known at firſt ſight to belong to its peculiar tree or plant.

Nature, reſtricted with regard to the mould, cannot err, whatever particles ſhe puſhes into it. Nature is unwearied in her operation; ever reſtleſs, her buſy hand is conſtantly, ſilently, and energetically forming

different

different ſubſtances. Slow, yet certain in her works, ſhe is perpetually combining and de-compounding. A thouſand years would ſcarce be ſufficient to throw up a mountain from the ſea. Volcanos may aſſiſt her to produce iſlands more expeditiouſly.

But never could ſhe form a flower, plant, or tree, if Almighty Intelligence had not prepared the mould. Theſe indeed ſhe can fill with ſuch rapidity as would clothe the whole ſurface of the earth in a ſhorter ſpace of time than is conceiveable, with any individual when once formed.

Nature ſeems to appreciate vegetables, if we may ſo ſpeak of an unintelligent power, as her moſt favourite part of the creation. She ſeems to intimate, that animals were only formed to increaſe their conſumption, and conſequently their reproduction *ad infinitum*.

Theſe ſhare an inferior part of her attention and care. All her know-

ledge

ledge is confined to deſtruction and ſucceſſion.

I muſt beg leave to impoſe the taſk on my brother Phtharras to give us the hiſtory of the animal creation, a ſubject he is much better acquainted with than I am; particularly of that two-leg'd unfeathered animal, of whom he can relate wonders. No one, I believe, has a more perfect knowledge of men and their manners.

Phtharras bowed gracefully, and replied: as this ſummons was unexpected, I muſt ſtrive to collect my ſcattered thoughts, and reſume the thread where our brother dropped it.

The vegetable tribe being not made for animals, but animals for them, I am as well ſatisfied, as he can be; yet that the latter were created wholly for their ſake, is not ſo clear. Partly to diffuſe animal life, tho' not entirely on their own account, and partly with other intentions, animals received exiſtence.

The

The Deity has a regard to a *whole* in all connections, bearings, and dependencies, which it is beyond the tether of our intellects to apprehend. The Creator, by one means, completes many ends. By one cauſe produces innumerable effects. By one act fulfils various views. One contrivance of his, anſwers infinite purpoſes.

The diſplay of wiſdom in the vegetable creation is boundleſs and aſtoniſhing: the ſource of endleſs delight and admiration to the ſons of men. Let us now turn our thoughts to the formation of animals.

The ſame oneneſs of deſign, is apparent here, whether in the inhabitants of water, air, or earth: all are equally ſubject to the ſame law, unerringly guided by the ſame rule.

That there muſt have exiſted a firſt pair of men, flies, monkeys, or any other voluntary loco-motive beings, is ſufficiently obvious and manifeſt.

In the creation of each of these systems, the Almighty touch impressed on the original pair a peculiar bend on every fibre; that as the moving particles came into contact with it, they might necessarily take the same turn, and effect the same influence. Thus from the restrictiveness of the mould, some atoms are directed to form a brain, others a liver, others a heart, and others, though of the same sort, to strain similar fluids through the various secretory glands. When the animal is arrived at a state of maturity, the superfluous particles are thrown off from every part, to be reserved, with the same impressions, unalterable, indelible, in a seed, to be elongated and swelled till it produce a similar being. The materials of which they are composed are very different, as may be known from the various colours of hair externally, and the vast diversity of the internal parts; yet

still

ſtill alike, Nature cannot vary from the original impreſſions. As no two leaves are exactly alike, neither are any two hairs.

Sometimes the atoms moſt contiguous are ſo unfit, that the production of Nature is neceſſarily monſtrous.

The impreſſions of Supreme Wiſdom are too ſtrong to be obliterated, or even often perverted by the intractability of matter.

Nature always exerts her utmoſt energy to prevent ſuch accidents, though ſometimes it is impracticable.

Theſe impreſſions, with reſpect to the ſeemingly ſpontaneous conduct of animals, are commonly termed, (an unmeaning word) inſtinct. A bird that never ſaw a neſt will fabricate a ſimilar one with its parent, with whatever materials are at hand. The due conſideration of theſe impreſſions is of the utmoſt importance: want of it has admitted that horrid propo-

ſition, *Deus eſt anima brutorum.* It cannot be expected that we ſhould delineate the manner in which this primary touch was made. It exceeds all human thought to explain any act of the immaterial being. The effects we are at liberty to trace, diverging in innumerable ſtreams.

Rolled and compacted in one ſyſtem, the motive power of Nature fills as it increaſes every part of the individual, adjuſted to the deſign of the intelligent contriver. However imperfect the operations of Nature may be, yet the firſt impreſſions remain unalterable, and are never unprepared for vigorous exertion. Be matter ever ſo untractable, and the lamb or the child ever ſo uncouthly formed, it no ſooner breathes than it is ready to apply its mouth to the mother's teat. Every animal has received an impreſſion to direct it to its proper food, though never ſeen before.

fore. Theſe impreſſions were originally made on the nerves.

The unity of deſign is conſpicuous in all the works of the Deity, when traced to their ſource. By one cauſe are the moſt various and innumerable effects produced. An admirable proof of this is the formation of the nervous ſyſtem in every animal. A nerve, it is well known, is alone capable of ſenſation. From this ſingle texture all the wonders of animalization are eaſily explicable. From the nerve every action of every living being is to be accounted for, whether of inſects, fiſh, birds, beaſts, or man. No loco-motive being can act without impulſe. There can be no effect without adequate cauſe. Some motive muſt exiſt for the minuteſt action of the minuteſt being poſſeſſed of vitality. This motive is one and the ſame in all, viz. *pleaſure*. As attraction and repulſion are contrary and equal, pleaſure being the only objects

that attracts, pain is the only one that repels.

When an animal feels a pleaſurable ſenſation from an action, he will ſeek its renewal by the moſt apparent means as often as poſſible.

If affected with pain, he will as carefully avoid the means whereby it was occaſioned. If free from pain, it can reſt ſatisfied in a quieſcent ſtate of torpidity, until rouſed by the expectation of approximating pleaſure.

This clue will lead us to the perfect expoſition of the conduct of every animal, if we are diſpoſed to ſuch inquiries. Their actions are as neceſſary and unavoidable as the fall of an alarm. Spontaneity is an unphiloſophical word, ſpecious to the ſuperficial thinker; cloſely examined, is found to have no meaning.

The aſs that ſtrays beyond his limits to browze on a delicious thiſtle, is handſomely cudgelled for his pains: he meets a ſimilar temptation,

which

which he greedily ſwallows. The puniſhment is too diſtant and too diminutive an object to be a motive ſufficiently reſtrictive.

The thief who ſteals a purſe is whipped; he meets an opportunity of ſtealing another: the whip is too far off, and may be eluded; conſequently too precarious to be a ſufficient motive of prevention.

But as man, you will ſay, is a being of too high conſequence not to claim a ſeparate and excluſive converſation, we will reverſe our thoughts about him until the next time we aſſemble. I am,

My Lord,

Your's ſincerely,

C. V.

CHAP. X.

A LECTURE.

My Lord,

SEVERAL days have elapſed, wherein our converſations on every intereſting and important ſubject had paſſed, not irrevalent to man, before Phtharras could be prevailed on to continue his lecture. Some humiliating conceſſions I was obliged to make with the utmoſt repugnance, compelled by the irreſiſtable arguments of Cnephen. Convinced, yet diſſatisfied, with ſurly reluctance, I felt the neceſſity of yielding forts which were not tenable. Arguing againſt

againſt palpable truths is nugatory. His evident ſuperiority filled me with vexation and confuſion. The venerable ſage mildly requeſted me to lay aſide prejudices, and think for myſelf. Shake off, ſays he, all thoſe tramels impoſed by authority or contrivance of thoſe whoſe ſentiments you thought it your duty to revere.

Diveſt yourſelf of that attachment to preconceived notions, however ſtrongly riveted, when you find them unfounded. Man is liable to error, delights in deception, and hates to be undeceived. We are alive to your feelings, ſympathize with you in thoſe unpleaſant fluctuations, which are previous ſacrifices, the neceſſary oblations duly and juſtly tributary to TRUTH. *Non perſuadebis etiamſi perſuaſeris*, I often recollected.

The road being cleared, and the hearts of each party in perfect uniſon, Phtharras proceeded to the diſcuſſion of a ſubject which ſo inti-

mately concerns us, and delivered his thoughts on man, an account of which I ſhall reſerve for my next letter. I am,

My Lord,

Your's ſincerly,

C. V.

CHAP.

CHAP. XI.

A LECTURE.

MY LORD,

THE Nerve, reſumed Phtharras, is the ſource of all the boaſted powers of man. From this may be developed and become explicable, the intricacy and perplexity of the diverſified paſſions, and all the various complicated actions of this animal machine. He is ſubject to the ſame laws with each of his fellow-animals. He has received the ſame impreſſions, and is impelled by the ſame motive. His actions are equally the offspring of neceſſity. He cannot be or do any thing that he who made him did not intend he ſhould be

be and do. The firſt cauſe muſt be the cauſe of all cauſes and effects.

The fluids of man circulate, and his ſolids are condenſed in the ſame manner with thoſe of every being that has the principle of vitality. He is ſupported by food and drink, of which he feels the want as much as they. He is ſtimulated by the ſame irreſiſtible impetus to increaſe his kind. He alſo receives the immediate reward of pleaſure for complying with the dictates of Nature.

As he was deſigned to ſubjugate the reſt, and maintain the balance of every ſpecies, he is furniſhed with inſtruments well adapted to the purpoſes of government.

By the hand, he is rendered capable of bringing them all into ſubjection. By the tongue, in communicating his ideas, and forming ſocial connections, he is enabled to maintain that decided and invincible ſuperiority.

He

He is therefore endued with much larger plexus of nerves than any other animal; a congeries of brain ſeven times weightier than that of the largeſt, or any, ſome apes excepted, as the Saiou.

Have they impreſſions to direct the courſe of the motive particles to their proper arrangement and diſtinctive purpoſes? So has man. The ſame ſolid materials that compoſe a cabbage or a cherry-ſtone, decompounded, are as ready and as fit to form the foot of an aſs, the eye of a lynx, or the brain of a man.

Each putrid atom will find its proper place, puſhed by the wonder-working finger of Nature, into its deſtined mould. Drawn into thoſe fine filaments, the nervous ſyſtem is the only baſis on which we need to reſt, and from thence account for all the ſeeming contradictions and all the ſtrange workings of this fanciful microcoſm.

Our

Our brother Cnephen has already unfolded to you all the myſteries of Nature from one cauſe, the inceſſant motion of every particle of matter, impreſſed by its Creator; this motion is ſomething ſimilar to that of a pendulum, attractive and repellant.

That in proportion as the parts become putrid, *i. e.* divided into their minima, their motion increaſes with greater fury and impetuoſity, nor can ever ſtop without immediate annihilation. By this key, we are led into the ſecrets, and can eaſily account for all the inanimate productions of Nature. He has manifeſted the neceſſity of a mould for the ſucceſſion of vegetables and animals. I now expect to make it appear, that all the actions of man, as well as other animals, originate from one cauſe.

The Nerve is alone capable of ſenſation and yielding nutrition. Any

branch,

branch, or even the ſmalleſt filament of a nervous fibre, can receive the impreſſion of pleaſure, and convey it inſtantaneouſly to the whole ſyſtem of that animal in which it is involved. The rapidity of the conveyance is owing to the phlogiſtic principle, of which the Nerve is a conductor into the cellular tunic of all the muſcles deſtined for voluntary or involuntary motion.

It is pleaſure that inſtigates, and is the primum mobile of man. Pleaſure is the only motive that impels him to action. As pleaſure attracts, pain, its oppoſite, muſt repel. The ſame attractive and repulſive motion of matter which combines all the various ſubſtances of Nature, and compoſes their ſtructure, operates on the nerves by its agitations to produce every action of every living being. Man is as mere a machine as any other automaton.

In his ſtate of infancy there is not

the

the leaſt difference manifeſt between him and any other animal: Yet alive to pleaſure, he ſucks and ſmiles. Not one in a million of our ſpecies emerge from that ſtate in any reſpect, the acceſſion of ſtrength excepted. From the ſuperior ſize, the immenſe quantity of brain, and the inconceivable minuteneſs of fibres which compoſe it, he is capable of retaining a far greater number of ideas than any other animals. From the neceſſary contiguity of ſuch fine filaments, and aſſociation of various ideas, muſt unavoidably preſent themſelves on the ſlighteſt ſhake of vibration. He has therefore the power to call them forth (generally) *ad libitum*. This is memory, a quality of the higheſt importance to ſtudious perſons.

Man has received preciſely the ſame impreſſions as all other animals, and no more: All his various paſſions, as they are called, ſpring from

from the ſame origin. We love that which gives pleaſure, hate may decreaſe it; hope for the former, fear the latter; envious and angry with him who obſtructs it; friendly and kind to him who adds to it: Feel grief at its loſs or diminution, joy at its acceſs. We are ready to ſacrifice a ſmall for a greater pleaſure. Strange as it may ſeem, man will inflict voluntary torments on himſelf; but pleaſure from the reſult of ſuch actions is the motive that cauſes them.

To perſuade others that we are happy is pride, at whoſe ſhrine many humiliating conceſſions and painful ſenſations are offered.

It affords ſome the moſt ſoothing pleaſure to be thought well of by others. If we deny ourſelves in the gratification of one pleaſure, it is from the expectation of a much higher one.

Not being acquainted with the manner in which the love of pleaſure operates

operates in different perſons, we look on a man as a jumble of inconſiſtencies. Comets are regular, and Wharton plain.

Were we capable of knowing the private and peculiar ſenſations of any man, there is not a ſingle action of his life which might not be nakedly expoſed in its tract with the greateſt facility to this only motive, Pleaſure.

The hair-ſhifts worn by the Chriſtian ladies, their hunger, thirſt, watchings, and ſpontaneous flagelations, with the heroic rejection of every comfort as well as every convenience of life, incloſed in mute walls, all ariſe from the mere ſelfiſh motive of expecting to drink from rivers of pleaſure that flow for evermore.

Nature is imperfect in all manufactures: it is true, that ſhe always uſes the materials ſhe poſſeſſes in the beſt poſſible manner; chooſe them ſhe cannot, either for the human or

any

any other race. Hence falſe conceptions, moles, and monſters, frequently make their appearance.

It is no wonder, then, that there ſhould be ſome diſarrangement of, or improper particles admitted into the fineſt animal threads that ſhe is able to ſpin.

This is much more frequently the caſe than is imagined. Madneſs is perhaps the moſt common of all diſeaſes, though ſeldom noticed, if not marked by ſome prominent extravagance.

Every enthuſiaſt is mad. Obſtinacy is madneſs. This increaſes the difficulty of accounting for the complicated actions of mankind. It militates not the leaſt againſt our principle, viz. That there is but one motive which touches and ſets to work every ſpring, every wheel, as well as every atom of the human engine, with all its conſequential implex operations.

Having

Having ſaid every thing that has been offered on the ſubject, not omitting thoſe arguments of the author of the Night Thoughts, which he fondly thought new and unanſwerable——I made no reply.

CHAP.

CHAP. XII.

A LECTURE.

GNEPHEN then thus addreſſed us,—Of all the follies incident to humanity, that of prying into futurity is the moſt predominant and univerſal. Prophets, ſoothſayers, and fortune-tellers, have been ever held in the higheſt eſtimation; ſought after by kings with greedineſs, and liſtened to with anxious ſuſpence, even by the incredulous, with avidity.

Mankind are ſubject to the ſame law with all other animals. They are furniſhed with powers, (like the reſt) adapted to their peculiar ſituation. The hands, the ſpeedy communication

munication of their ideas and ſocial connections, are adequate to the deſign for which they were formed—to cultivate the earth, and promote vegetable ſucceſſion—to preclude the intruſion of any one ſpecies of animals on the reſt; by whoſe too rapid multiplication, if not impeded, they would ſoon engroſs the earth to themſelves. Placed at the head of the creation, to rule and deſtroy at pleaſure, like other deſpots, he pays dear for his pre-eminence of rank. The ſufferings of mankind, in number and magnitude, exceed the ſuffering of any other ſpecies. Man is not leſs ſubject to diſeaſes than any of the reſt. They are no leſs ready to deſtroy one another, than wantonly to deal deſtruction to inferior animals. Man ſeems not to have received any particular favours, ſavouring of partiality. What does every hiſtory preſent us with, but a mournful catalogue of the follies and miſeries of mankind!

Nature is too imperfect in her operations not to fail frequently in her efforts to form ſo complicated a ſtructure, ſo finely organized a machine as man. More than one third of the ſpecies periſh under two years of age by natural infirmities. Are they to be raiſed from the tomb, to give an account of their actions, before they could diſcriminate between good and evil?

Not one in a million of thoſe who arrive at maturity, either ſpend their time to better purpoſe, or are much more enlightened than the driveling infant: they eat, drink, work, ſleep, increaſe their ſpecies, and, if commanded, they murder as many of them as they can. Is a review of ſuch actions, and ſuch a ſameneſs, an important object?

A great part of our fellow-creatures now indeed lay out their whole lives in the momentous buſineſs of buying, ſelling, and getting gain. This, to be

ſure,

ſure, is a matter that too well demands the attention of the deity, not to call them out of their graves to give an account of profit and loſs. What importance is a man of to himſelf?

Some few cultivate their thinking powers. Like us, my brethren, they muſt confeſs that the time ſpent in ſtudy, is paſt to as good purpoſe as that in ploughing, weaving, or hunting.

Man, if he eſcapes the ravage of diſeaſe and the ſword of his fellow men, arrives at maturity, then gradually deſcends to his original ſtate of impotency, idiotcy, and infancy. Thus a conſtant circulation is maintained.

If nature appreciated mankind as much as they do themſelves, would ſo many millions of millions, in the prime of life, have been deſtined to cut each other's throats, and to inflict the utmoſt poſſible tortures on one another? The earth is ſoaked with human

human blood, the ſea is paved with human ſkulls.

As man was not capable at his exiſtence to make terms, it is impoſſible that he ſhould be an accountable being to him that made him. Were he in a ſtate of probation, it was at leaſt requiſite that he ſhould have ſome notice of it. Can it be ſuppoſed that the Deity would take an advantage of the unavoidable ignorance of his creatures, in following the works of nature here, to torment them for ever hereafter? Man cannot be or act otherwiſe than it was intended he ſhould, by him who made him. To reward or puniſh him for any action he cannot avoid, would be equally unjuſt.

From the relation of man to man in ſociety, theſe ideas are very proper; but transferred to his Creator, improper.

It is highly juſt that virtue ſhould be rewarded, and vice puniſhed by

men on earth: but I cannot ſee any conſiſtency or analogy with the other works of God, in raiſing men from the dead! Nature (like her author) is uniform, conſtant, and ſteady in her purſuits. She exerts unremitting power in increaſing and diffuſing animal life as faſt as poſſible. She withdraws her attention and favours from thoſe who decline into the vale of years, and become unfit for promoting her darling purpoſe, procreation. Men and women, when old, ſhe reſigns to all the horrors of impotent repinings, and uſeleſs murmurs.

When the organiſation is deſtroyed, the parts are reſolved into the elements of which they are compoſed, and the animal is as if it had never been. The ſame elements continue their motion, and may form the ſtructure of a thouſand other animals of the ſame ſpecies for ever.

It has been thought, that to preach torment in a future ſtate, is a ſtrong

reſtraint

reſtraint on the criminal actions of mankind, and a powerful incentive to moral duties. But I doubt, man, in an active ſtate, on the eve of a crime, gives himſelf little concern about futurity. Every object appears minute in proportion to its diſtance. The halter or the rack, are not ſufficiently near to ſuperſede the motive excited by his wants. Puniſhements in a future ſtate are too far off to have the feebleſt influnce on human conduct. We ſee this confirmed by the univerſal practice of men. The moſt flagitious crimes have been perpetrated by thoſe who made the ſtrongeſt profeſſions of ſuch belief. Witneſs Dr. Dodd, with many others that might be added. The moſt exalted characters, the moſt ſeverely and perfectly virtuous, are found amongſt thoſe who had no idea of puniſhments to all eternity.

The fact is, that our Creator has

made ſufficient proviſion for every deficiency.

As man was intended for a ſocial being, the impreſſion of PITY is much deeper on his heart than on that of any animal. His own wants are no ſooner ſupplied, than he feels the wants of others, and pants to ſupply them. As men grow more enlightened, the aggregate of pleaſure will increaſe, and the aggregate of pain diminiſh. Co-operating with the intentions of nature, ſcience, though, like her own works, ſlowly progreſſive, is ſtill advancing with invincible energy. The time will come, when no man will deſignedly give pain to a fellow-creature: when every man will exert his utmoſt efforts to increaſe and elevate the pleaſures of all he is connected with. Then will man enjoy every moment of his exiſtence to all eternity.

I am, my Lord, yours ſincerely,

C. V.

CHAP.

CHAP. XIII.

Lecture on Religion.

My Lord,

ONCE for all, ſaid Phtharras, to terminate our converſations on ſuch unimportant ſubjects as we have lately been engaged in, I ſhall beg leave to deliver my ſentiments on religion in general. Religion and politics are the only ſubjects which are proſcribed from lodges, you well know.

As you, brother Hachim, intend to take a tour into Zaaide, (Upper Egypt) you will there meet with much greater wonders than you have experienced, or can poſſibly conceive without ocular demonſtration. Your

thoughts will then be occupied with ſuch ideas of the ſplendour, magnificence, and ſeemingly ſupra-human abilities of our ancient brethren, as will totally abſorb thoſe of the mean chicanery and paltry tricks of a few artful men to ſubjugate and fleece the ignorant and credulous under the cover of religion, which is a lucrative trade to the prieſts.

At preſent, let us take a view of the origin, increaſe, and effects of religion on mankind.

If any particular mode of worſhip had been inſtituted by, or received the ſanction of, the Deity, a rule might have been expected, and ſuch a rule as was intelligible, invariable, and univerſal. Every man has an equal claim to the knowledge of it, whether a native of Jeruſalem, Japan or Britain. I do not draw my arguments from any ſuppoſed knowledge of the ſupreme, but from the moſt unequivocal authority, the analogy of

of all his works. Among a cloud of inconteſtible evidences of this ſort, I ſhall only offer one, which is ſufficiently deciſive.

God has left nothing of real importance to our own diſcretion; not even the preſervation of our own ſpecies.

On the contrary, we ſee that he has fixed and determined adequate cauſes to produce every deſigned effect. His goodneſs, as well as his power and wiſdom, are manifeſted in the proviſion he has made for all the wants of his creatures. He has alſo deſcended to the moſt minute attention, even to the trivial conveniences of the animal creation. By an admirable mechaniſm, he has impowered us to reſtrain at pleaſure, the unavoidable urgency of the calls of nature for a conſiderable time, without injury to the organized frame. If then he has conſulted our eaſe in the ſmalleſt matters that reſpect the enjoy-

ment of our exiſtence on earth, can it be ſuppoſed that he would leave eternal happineſs or miſery hereafter to our eventual conduct?

Were a matter of ſuch importance as the right method of divine worſhip left to every man's contrivance, every man would miſs of it; this is diametrically oppoſite to the conduct of the Deity towards us in every other inſtance. Our own ſilly wiſhes to foreſee future events, have led us into this wretched labyrinth, till we can liſten with ſome degree of compoſure to all the rant of enthuſiaſm.

Take a ſurvey of the various methods of worſhip among men: they cannot be all right. In fact none are right but thoſe who worſhip one God only. Compare the worſhip of Oſiris, Oraſmanes, Jupiter, or any of the many thouſands of the fanciful deities of the ancients, with that of the more modern ones, of Jews, Mahometans, and

and Roman Chriſtians. It would be hard to ſay which had the advantage.

They all preſumed on a knowledge of the attributes of God, and paid their tribute of adoration to the various reſpective emanations, under the different ſymbols and alluſions.

The Roman Chriſtians, indeed, ſurpaſs all others in their contracted notions. They proſcribe all other ſects but their own. The Catholics conſign to eternal damnation each individual of mankind, who is out of the pale of their communion. The Church of England aſſerts, that the doctrines of the Romiſh church are ſuppoſitious bigotry. The Preſbyterians look on the worſhip of the Engliſh Church as idolatrous. The Independents pity the poor loſt Preſbyterians. The Baptiſts will allow no man a chance for heaven who has not been plunged over head and ears in water after the confeſſion of his faith. The Quaker would not willingly ad-

mit the poſſibility of that man's ſalvation who can ſit with his hat off in a place of worſhip. The worſhip of that ſect is indeed the moſt rational, being performed in ſilence.

You ſee many of our hieroglyphics repreſent prieſts drawn with their finger on their lips, ſhewing that our forefathers countenanced no other worſhip than ſilence.

The Mahometans, by far more numerous than the profeſſors of any other religion, exclude all others indiſcriminately from the favour of God, and confine it to the true male believers; women, they ſay, have no ſouls.

Every where adepts, or real enthuſiaſts in all religions, engroſs it to themſelves, and with calm compoſure permit the whole race of mankind, except themſelves, to walk the downward road to everlaſting miſery.

Mr. Perkins, a famous and voluminous Engliſh divine, confeſſes with admirable ſatisfaction, and ſays, he has

has no doubt but that there are infinite numbers of children of a ſpan long in hell, ſuffering eternal torments for the tranſgreſſion of the firſt man. Are all theſe in the right road to heaven, think you; or which of the travelling companies muſt I join, to arrive there?

Has my kind Maker given me eyes that I might not bruiſe my foot againſt a ſtone, yet enveloped me in total darkneſs with regard to ſuch momentous matters as religion, and the right method of divine worſhip. This is beyond all meaſure ſtrange; if we worſhip one eternal being only, we cannot be wrong.

To trace all the above ſtreams up to their firſt ſource, in the firſt ages, when mankind were few in number, and unpoliſhed, fear ſtrongly operated upon them. Frequent accidents, from inexperience and the awful ſcenes of nature, for which they could not account, increaſed thoſe fears. They

muſt of conſequence, be ſubject for ſome ages, to a conſtant train of alarms, which would generate a moſt pliable credulity.

In ſuch a ſtate, it was no wonder that occaſion was given to them who were more artful than the generality, to take an advantage of their ignorance and apprehenſions.

When any unlucky accident happened, crafty men at firſt inſinuated, that ſuperior beings, to whom they owed their exiſtence and all the comforts of life, were mighty angry with their conduct, and determined to puniſh them. Such a denunciation would naturally lead the vulgar to inquire whether theſe ſagacious perſons knew why ſaid gods were angry with them, and by what means they might be rendered propitious. The crimes were pointed out to be a neglect of the gods and alſo of the prieſts. Then was the field opened for deſigning men to diſplay their

abilities,

abilities, and undertake to mediate between the ſuperior powers and the ſuppoſed criminal race of mortals. Theſe men were ſtyled prieſts, and ſtill retain the title, the ſelf-aſſumed prerogative and all due veneration. It was too great a temptation to acquire power and wealth, that the ſucceſſion ſhould ever ceaſe, or their claim be called in queſtion. Well might the Poet ſay, "Primus in orbe Deos fecit timor."

Such was the origin of religion. It is needleſs to explain its various appearances, its path we might eaſily do, and the uſeleſs labour be confirmed by hiſtory. Its inevitable influence on mankind, our eyes are no ſtrangers to. We have heard with our ears, and our fathers have told us its wonderful effects. All men, in all ages and in all nations, (philoſophers excepted) have been dupes to the artifices, and enſlaved by the ideal, yet highly venerated power of the

prieſts. The brave Romans, who deſpiſed danger and ſcouted death, durſt not engage in battle without a favourable omen from one of theſe holy men. The very dirt of our temple was pretended to be ſacred; that if one of the tribe of Levi, mixed a little of it in water, aud an unchaſte woman taſted it, her body would ſwell, and her thigh would rot.

The effects of all religions are preciſely the ſame.—To incarcerate the human intellect, and to increaſe the miſeries of human life. Juſt was the exclamation of the Poet before the appearance of Chriſtianity, "Tantum religio potuit ſuadere malorum:" As the profeſſors of that religion have made the boldeſt and moſt unqualified pretenſions to its influence in humanizing the heart and meliorating the morals of men, it cannot be amiſs to examine the juſtneſs of this claim.

Take a view of the ſtate of man

for

for the first twelve or fourteen centuries, under the Roman bishop or Grecian patriarch. What can we find but ignorance the most dark and stupid, the belief of positive assertions enforced, inquiry prohibited, consciences shackled, inextinguishable quarrels and animosities raging, destruction and carnage ravaging the earth?

Look at Christians on their croisade, to which they owe the little knowledge they acquired from the Arabian heathens, and the cultivation of which they now so ingloriously boast of. Look at the Christian Spaniards in South America: at the Christian English in Asia or Africa. Are you satisfied? Can you find any traces of religious excellence in their conduct? Are the Jews, and even those who profess their own religion, who do not choose to believe that which is incredible, to be tortured and burned alive to display the goodness

neſs of their religion? As to knowledge, all attempts to ſpread the effects of ſcientific reſearches are quaſhed. Galileo, in his old age, was obliged to recant and acknowledge the greatneſs of the ſin of believing his eyes. Was not a horrid death denounced and executed on a Chriſtian biſhop, for daring to aſſert that he believed the earth moved?

The fact is, that the viſible effects Chriſtians have aſcribed to a cauſe, had no manner of concern in their production. It was the intention of Nature, that ſcience ſhould be gradually, tho' ſlowly progreſſive. Mankind muſt neceſſarily be more enlightened every century. It is owing to this increaſe of knowledge, that their hearts grow ſofter towards each other, and that they feel a greater reluctance to give pain.

We ſhall now conſider the peculiar effects of religion, confining ourſelves to Chriſtianity; thought it muſt be

be confeſſed, that all other religions are adequate cauſes, and have invariably produced the ſame effects. Their doctrines and practice are exactly the ſame. The firſt is, (for they all terminate in this) that the only way to pleaſe God is to make ourſelves as miſerable as poſſible in this world; this could never be the intent of our Creator, though it is the fondamental doctrine of Chriſtianity, as is evident from the declaration of its Author. Whoever hates not his father, mother, and even his life, for my ſake, cannot be my diſciple. The ſame notion has been ſtrenuouſly maintained, and with all imaginable energy inculcated by every Chriſtian teacher; by whom faſts, watchings, ſelf-denial, mortifications, ſupreſſion of deſires the moſt innocent and natural, glorying in tribulations and perſecutions, abſtracted ſpeculations, and voluntary puniſhments, are repreſented as the only means whereby the favour

of

of God is to be acquired. So teach the prieſts.

When our great Creator has ſpread our table and filled our cup, has offered ſuch variety of proviſions adapted to every taſte; touch not, taſte not, handle not, is the ſqueamiſh language of the prieſts. Like wayward children we are taught to reject the bounty of our maker, and ſtarve in the midſt of plenty. How different from the ſilent yet unerring and emphatic language of nature.

Children ſuffer irreparable evils from conſtraint, by being tanght a uſeleſs attention to thoſe things which cramp their underſtanding, ſour their tempers, and render them unfit for the enjoyment of life. Their hearts are poiſoned with diſguſt to thoſe of their fellow-creatures who think differently from themſelves in point of religion, and to pleaſe their palates is a great crime. They muſt be taught to endure patiently.

Lazarus

Lazarus had his evil things in this world, and the rich man his good things; no other reaſon is given why he is comforted and the other tormented. John the divine, alluding to the inimical city Rome, prays—as ſhe has lived in delicacy and pleaſure, ſo much torment and ſorrow to be given her. The inference is obvious, viz. that the favour of the Deity is only to be obtained by the voluntary wretchedneſs of his creatures. What prepoſterous, yet univerſal credulity! I was pleaſed with ebullition of natural good ſenſe in the Engliſh boy, (whoſe maſter had compelled him to faſt the whole day) "People," ſays he, "muſt "be fools indeed, to think that God "Almighty can be pleaſed with the "rumbling of my empty guts."

Why are men confined in monaſteries, and women in nunneries?—to prevent the indulgence of ſenſual delights; as though the enjoyment of the moſt natural and indiſpenſable

pleaſures

pleaſures were offenſive to the Deity, who himſelf gave the very calls of nature. Chaſtity, the moſt unpardonable crime in nature, is regarded as a virtue among Chriſtians, who make themſelves eunuchs, for the kindom of Heaven's ſake, which is commonly done in Roman countries.

Where will the madneſs of religious diſputes and religious impoſition terminate? Nothing can ſtop it, but opening the ideas and progreſs of ſcience; then there will be no reſtraint on the felicity of mankind, which will be for ever conſtantly ſpreading and abounding, purſuant to the deſign of Nature; and I think, may ſafely be added, the Author of Nature.

I leave to our brother Cnephen, who had the honour of being a prieſt above forty years, to impart to you the infinite number of well-authenticated miracles, by which the prieſthood of Oſiris was eſtabliſhed and maintained

maintained among an enlightened and refined people for fourteen thouſand years. He will develope the whole art and myſtery of prieſthood, and give you plenary ſatisfaction in thoſe matters which I have ſlightly ſketched.

What is of far more conſequence, I have the pleaſure to inform you, of having prevailed with him to accompany us in our voyage up the Nile as far as the firſt cataract. He will aſſiſt you in the ſtudy of the Hierogramata, and help you to a key to moſt of the hieroglyphics you will meet with in the ruins of the various cities, of which there were once more than ſixteen thouſand in that province.

Thebes, which could once pour forth from each of her hundred gates ten thouſand fighting men at an hour's warning, has nothing now remaining of her ancient ſplendour, but thoſe indeſtructible marbles which ſtill, and ever will, continue the monu-

ments,

ments, while the engraven hieroglyphics record the account of her former wealth and magnificence. In Dendera, (the old Tentyris) there is yet one temple, and the only one entire reared by the ancient Egyptians.

You will view with aſtoniſhement and ecſtaſy, the indiſcribable black granite obeliſks covered with hieroglyphics, the only marble that never decays. The old ſculpture has never been paralleled. The old ſtatuary ſhews what an infinite diſtance the Grecian artiſts were ever at, from their maſters. The paintings, ſtill freſh and perfect, as much ſurpaſs every effort of the Europeans.

We intend, ſays Cnephen, to land every two or three leagues on one or the other ſide of the river. We ſhall find on every ſpot, enough to rouze our curioſity, and arreſt our attention. I never expect to return, but have made ſuch proviſion for our tour, as will convince you, that the old adage reſpecting

reſpecting the prieſthood, and inſeparable from it, has not been neglected, QUOD VENTRI BENE SIT.

I am,

My Lord,

Yours ſincerely,

C. V.

CHAP.

CHAP. XIV.

A LECTURE.

My Lord,

ACCORDING to your desire, I requested Phtharras to give me his opinion of idolatry. I thought with you, that something very curious must result from a Jew on that subject. We have no reason to complain of disappointment. He very readily complied. To manifest my readiness of obliging you, with all possible expedition I have transmitted to you the inclosed, though we are fully prepared for our tour to the upper Egypt. It will be impossible for you to hear from me till my return.

Says

Says Phtharras, It is an incontestable fact, that there are infinite numbers of our ſpecies who have never elevated their ideas to any beings ſuperior to their parents, muſt indeed be confeſſed. That a great number of nations ſtill exiſt in the ſame predicament is alſo true. Where the neceſſaries of life are ſcanty, or not to be acquired without difficulty and danger, this is univerſally the caſe.

In the ſouthern parts of Africa, where men are obliged to conteſt every inch of ground with wild beaſts (and that every day) for their nutriment, they have enough to do to provide for their ſafety and food. Theſe are all upon a par. Among ſuch, Religion will never make her appearance. Such is the ſtate of infinite myriads in the greateſt part of this vaſt peninſula. A nation of European Tartars are a little more refined, and ſay their prayers once a year—to a dead horſe.

It may be fairly computed, that one quarter part of our fellow-creatures are ſtill in this ſtate. In any country where there is no property worth acquiring by artifice, prieſts never aſſemble.

In thoſe regions where the comforts of life are attainable with facility, and men live at their eaſe, the arts and ſciences will ſoon be cultivated, property acquired and ſecured, rapine proſcribed and ſeverely puniſhed. The more ſubtle and indolent would attempt to participate of that property by artifice, which is acquired by eaſe.

To operate on the fears of men, was the moſt obvious and efficacious method. They were told, that, to avert evils, and enjoy the good things of this life, it was neceſſary to pay divine homage to thoſe ſuperior beings who beſtowed them. The honeſt prieſt muſt have been much puzzled for ſome ages, to identify ſuch beings as would anſwer their ends.

The ſun was doubtleſs the firſt object of worſhip, and has maintained his rank the longeſt. The moon could not be neglected; and the roving ſtars would come in for their reſpective ſhares. Rivers, corn and wine were intitled to their tutelary gods. The air, earth and ſea, could not be exempted. Men alſo, who in former times had performed ſingular ſervice to mankind, ſoon found a place among the deities to be worſhipped. Every god found a prieſt, and every prieſt found a god. Thus circumſtanced, were all the human race for many thouſand of years with regard to worſhip.

When the united exertions of philoſophers for many ages had aſcended from the diſpoſal of things to creation, and the diſcovery of a firſt cauſe; this eſoteric doctrine was confined to the knowledge of few. From the illimitable power and boundleſs diſplays of wiſdom ſo apparent, a certainty was

acquired of the exiſtence of the one immaterial being, without beginning or end. Conſcious that no idea could be conceived of him, no endeavour was made to impart any ſuch conception.

To ſuggeſt ſuch a notion to the public at large, they were ſenſible muſt be productive of the utmoſt confuſion. Unintelligible to the generality, and inimical to the prieſthood, the latter would have muſtered all their ſtrength, and called in the civil power for the deſtruction of ſuch impious wretches.

Socrates made an attempt to teach the worſhip of one God only, for which he was held up as a ſtanding Jeſt, preſented as a moſt ridiculous object upon the ſtage, even among a poliſhed people, and condemned to death.

Many centuries after, it was the univerſal cry in a city (on a ſimilar effort) Great is Diana of the Epheſians

ſians; every one worſhips that image which all the world knows was let down from heaven by Jupiter. Some perſons in theſe enlightened days may perhaps ſafely doubt of that fact.

As it was found that ſenſible images would ſooneſt impreſs the human heart, the prieſts were at no loſs for invention. They furniſhed a competent number, adapted to various taſtes, which any man might adopt according to his inclination. Grand temples were erected for their reception. Parade, ſhew, ceremonies inſtituted, and the important ſacred character of prieſts energetically inculcated.

Chriſtians are as much idolators as any of the ancient Pagans, though ſuch ſevere and furious perſecutors of all idolatry but their own. From the firſt commencement of their religion to this day, the Romans have worſhipped a ſuppoſed virgin mother, ſaints, the bones of ſaints, precious

relics, images, pictures, &c. Then with what front can they upbraid the worſhipper of a crocodile, a cat, a monkey's tooth, or an onion?

Let us examine the tenets of thoſe who are the moſt learned and enlightened among theſe haughty ſelf-ſufficient thinkers. They labour indeed under great, though voluntary, diſadvantages. With contracted hearts from education, within a confined ſphere of thinking, they give themſelves little concern in attaining the knowledge of Human Nature, or acquainting themſelves with what mankind have been, or now are.

We cannot be wrong in worſhipping one eternal Being, though, it is true, no man ever did, or ever can acquire the leaſt ſhadow of an idea of the Supreme. The plain inference is evident, that God never intended or expected that mankind ſhould know him.

If any one religion came from the Deity,

Deity, it would bear the ſame ſtamp with all his other works, and be intelligible, incorruptible, and univerſally known to all men.

Let us ſee what a picture they draw of a Being infinitely and immutably good. Mankind, ſay the prieſts, are born in ſin, and conceived in iniquity. From the tranſgreſſion of their firſt parents, they derive corruption in every power and faculty. All the imaginations of their hearts are evil, only evil, and that continually. They feel a ſtrong propenſity to do every thing that may diſpleaſe their Creator. The Devil goes about as a roaring lion, ſeeking whom he may devour. He, by every poſſible ſtratagem, tempts mankind to do thoſe things only which they have the ſtrongeſt inclination to perform. Being a perſonage of great ſagacity, and of many thouſand years experience, he muſt have a vaſt advantage over an ignorant reptile.

Again they say, which is right—He that believes not shall be damned. Without faith it is impossible to please God: Faith is the gift of God; faith is of the operation of God. He worketh in us to will and to do of his own good pleasure. Thus, after all, Christians unite in giving their suffrage to the most cordial approbation of the inexpugnable old philosophical axiom, *viz.* that men can neither BE nor DO otherwise than he who made them intended they should BE and DO. I am,

My Lord,

Your's sincerely,

C. V.

CHAP. XV.

The Creed of Reason.

Queſt. IS there a God?

Anſ. *Entity* could not ſpring from *Non-entity*. Something could not ariſe out of nothing. The original cauſe of all things muſt be eternal; and that which exiſted neceſſarily from all eternity, I call God.

Q. How many Gods are there?

A. But *one* certainly; the ſuppoſition of *more* than one, implies a contradiction.

Q. Do you believe that Father, Son, and Holy Ghoſt are co-equal,

co-eternal, co-eſſential; three ſubſtances, and yet but one?

A. The propoſition is contradictory in terms; therefore, as I am no *Divine*, I cannot believe it.

Q. Is God an intelligent being?

A. As there are intelligent beings in the univerſe, the author of thoſe intelligent beings muſt be intelligent: an *un*-intelligent could not produce an intelligent being.

Q. Is the intelligent being, whom we call God, omniſcient and omnipreſent; and does he foreſee every event that happens, both natural and moral?

A. 'Tis a queſtion too deep for a mortal to reſolve; God, the ſupreme, intelligent being, only knows.

Q. Could God have prevented every ſpecies of natural and moral evil?

A. If he could have done it, I humbly preſume he could not have wanted

wanted a motive or will to have done it.

Q. Do you think, then, that every natural and moral attribute of the Deity was exerted to the uttermoſt in the creation of the univerſal ſyſtem?

A. I think it an opinion worthy of man to entertain of the Supreme Being, to conclude that he has produced the beſt poſſible creation of the whole.

Q. Does not this opinion ſtrip the Deity of that grand attribute, his omnipotence?

A. God cannot work a contradiction: he cannot make one and two four, a mountain without a valley, or the ſame thing to be and not to be, at the ſame inſtant of time; and it may be impoſſible for the Deity to produce a better ſyſtem of things upon the whole, than that which he has produced.

Q. If all beings, beſides the Deity,

were created by him, was not he prior to this creation, in eternity *solo*?

A. Doubtleſs: but this leads us into a ſpeculation that is too deep for our finite capacities to fathom; to own our ignorance, is better than to be preſumptuouſly arrogant.

Q. Some philoſophers have imagined that the whole univerſe of being taken together is God: what think you of this notion?

A. I *imagine* they know nothing about it; and ſhould rather adopt the opinion, that beings of all ſpecies are only emanations which eternally flow from, and return to the one infinite, ſelf-exiſtent being.

Q. Is not this opinion ſimilar to that I have inſtanced?

A. I think not: perhaps I may not have clearly expreſſed the idea I conceived; let me ſay then that finite beings are not a part of God, but an effect which eternally and neceſſarily

ceſſarily flowed from him; they are therefore no part of God himſelf, who is indiviſible, but the neceſſary effect of that indiviſible cauſe of all things.

Q. Are all the ideas which are excited in the mind, regularly and neceſſarily produced, or excited, by ſettled, eſtabliſhed, and invariable laws or cauſes? or are any of them immediately and occaſionally excited by the Deity, by a particular or ſpecial Providence?

A. If any of our ideas are adventitious, or immediately executed in the mind by the ſpecial or particular providence of the Deity, or by any other being, we have no criterion that I know of which can afford us infallible knowledge which of our ideas are ſo excited. Many people are confident that they are immediately and divinely inſpired; but theſe very people differ as widely in opinion reſpecting matters of which

which they profeſs to have been *immediately* inſtructed, as other men that deny the doctrines of divine and immediate inſpiration: however, as they derive much conſolation from the doctrine, I would not interrupt their happineſs.

Q. Do you believe that man is a free agent?

A. Man can *do* or *omit* doing many things, if he has a *will* to *do* or *omit* doing them: but as a man cannot *command* a *will*, it muſt of courſe be *neceſſarily* excited in him.

Q. What, then, do you deny that the will is *free*?

A. The *will* to do any poſſible action depends on *motives*, the ſtrongeſt of which, ever prevail and influence the *will* to *action* or *reſt*.

Q. Do you believe that Jeſus Chriſt was born of a Virgin, and that ſhe conceived by the Holy Ghoſt?

A. The

A. The truth of it, God knows. I can neither affirm nor deny it.

Q. Do not you believe the facts related in the Holy Scriptures?

A. Some of the facts related therein are conſidered as parables only; and ſome of the parables are conſidered as facts by different people. For my part, I believe ſuch of them to be true as appear to me to be true; the reſt I cannot *believe*, and will not *deny*.

Q. Do you then diſcredit any part of God's word?

A. If I believe any part of the ſcriptures to be *God's word*, it muſt be on the credit of *man's* word, for no part of it was immediately revealed to me; and it muſt be allowed that it has paſſed through a very corrupt medium. Moſt people believe it is much corrupted by thoſe whoſe intereſt it was to corrupt it; ſo much indeed, that there are a thouſand different expoſitions on many parts of it; and

thoſe

thoſe who moſt zealouſly contend for the faith once delivered to the ſaints, have neither demonſtrated to others, nor even agreed among themſelves, what faith this is.

Q. Do you believe that you exiſted before you were born into this world?

A. God knows; but he has not revealed it to me, nor am I conſcious of it.

Q. Do you believe that you ſhall exiſt to all eternity?

A. God only knows. He that made me will continue me in exiſtence, or annihilate me, as ſeemeth beſt to him; and his will I deſire patiently to ſubmit in all things.

Q. Is your ſoul material, or immaterial?

A. God knows, who made me as I am, whether matter, or ſpirit, or both; but of this I am ignorant.

Q. Do you believe that God will puniſh you if you do ill, or reward you if you do well?

A. Right

A. Right and wrong, virtue and vice, are differently defined by different people. I feel, indeed, *pleaſure* to follow ſome actions, and *pain* from others: this, if you pleaſe, you may call reward and puniſhment. I endeavour to purſue ſuch a method of conduct as the beſt uſe of my faculties have taught me will, upon the whole, be productive of the moſt good; that is to ſay, of the moſt happineſs; and that is to ſay again, the moſt laſting, agreeable ſenſations. I make it my ſtudy to avoid every unneſſary occaſion of giving pain of every kind to every being; this is to me right, fit, or virtue; the contrary is vice, or wrong.

Q. Do you then make your *ſenſations* the teſt of virtue and vice?

A I do to myſelf; for that which upon the whole gives me the moſt laſting agreeable ſenſations, muſt be right for me to purſue.

Q. Don't you then follow or love virtue

virtue for its own ſake, becauſe there is an *abſtract moral fitneſs* in it? Is not your motive *ſelfiſh?*

A. I freely acknowledge that I have not a love for virtue in the abſtract; 'tis the effects that flow from it which render it agreeable to me, and lovely in my view: nor can any action in the abſtract be either virtuous or vicious; 'tis the *pleaſure*, or the diſagreeable painful effects that either immediately or remotely flow from actions that denominate them *virtuous* or *vicious*. If I refrain from any act that would give me preſent pleaſure, it is becauſe I apprehend it will in ſome future period be productive of a much greater pain. Self-love, I confeſs, is the primary ſpring of all my actions. If I do a benevolent act, it is becauſe I feel a greater pleaſure in doing, than in not doing it. If I prefer the worſhip of God to every other exerciſe, it is becauſe I feel greater pleaſure in that act, than in any

any other, and have an expectation that the remote effects of that diſcharge of duty, will be ſtill more agreeable. In ſhort, nothing can be my duty either to God or my fellow creatures, that does not either immediately or remotely terminate in my eſſential intereſt; to wit, in procuring me that happineſs which could not be ſo highly promoted without it. And if it be granted me that man's duty and intereſt are inſeparably connected, it follows, that when we are enjoined to be religious, juſt, virtuous, and benevolent, it means no more than this:——exerciſe the faculties with which I have endued you, in ſuch a manner that you may the moſt eſſentially profit by them, by promoting your own happineſs. Virtue and vice is not founded in the arbitrary will of God, nor in the *abſtract* fitneſs, but in the *moral* fitneſs of things; that is to ſay, their fitneſs to introduce this ſuperior, immediate, or ultimate happineſs

pineſs of every individual intelligent being. And now, Sir, pleaſe to tell me what you can rationally object to in all this?

Q. You are a ſly fellow, and I will aſk you no more queſtions.

CHAP.

CHAP. XVI.

On inate principles.

IT has long been an eſtabliſhed rule with me to avoid entering into controverſy about matters of a religious nature, either verbally, or in print: becauſe, 1ſt, every man has an undoubted right to believe in, and act agreeably to, ſuch principles, as on the beſt evidence he has received, appear to him to be right, provided they tend not to the manifeſt injury of civil ſociety. 2dly, Becauſe in diſputes *about* religion, religion itſelf has frequently been loſt, or ſacrificed to paſſion, envy, and hatred.

But there is a doctrine held, and warmly

warmly propagated, by a ſociety of Chriſtians, who in many things are very reſpectable, which appears to me in ſo abſurd a light, and to have ſuch a dangerous tendency, that I cannot well reſiſt the inclination which I feel, to expoſe, and endeavour to refute it. In this attempt it is not my intention to give offence to any of my readers, or to condemn with indiſcriminating ſeverity any ſociety, becauſe ſome of their tenets appear to me erroneous.

The doctrine I allude to is that of *perſonal*, *unconditional election*, and *reprobation*.

As there is no doctrine which places the Deity in ſo glorious a light, or which propoſes ſuch powerful motives to inward piety, and practical virtue, as that of *univerſal grace* offered to all men; ſo, on the contrary, there is no doctrine reflects ſuch diſhonour on the ſource of all perfection, that ſo effectually takes away every

every ſanction to the laws of virtue, or annihilates in a great part of mankind all hope of future felicity, as that of *perſonal unconditional reprobation.*

Thoſe, therefore, who profeſs, and believe in this doctrine, muſt excuſe me, if I take the liberty of examining it a little, and point out a *few* of its *numerous* dangerous conſequences, both in ſpeculation and practice. I ſhall therefore conſider briefly how far it comports with reaſon, the acknowledg'd attributes of Deity, and alſo with the Scriptures.

If we conſult our reaſon, it will immediately ſuggeſt to us, that a *wiſe* and *good* Being, who has all power in his hands, will always act conſiſtently with the invariable rules of perfect equity.

To create innumerable myriads of intelligent ſpirits for the glorious purpoſe of enjoying ſupreme happineſs to all eternity, was a work which nothing leſs than infinite power, under

der the direction of infinite benevolence, could have effected: that he called them into exiſtence with a pre-determination to render a ſmall part eternally happy, and all the reſt eternally miſerable, is a ſuppoſition irreconcileable with reaſon, and with every attribute of Him, whoſe ways are equal. As the Deity was completely perfect and happy in himſelf, prior to the creation of man, he could have no wiew to the increaſe of his own happineſs by creating them. Benevolence, therefore, divine benevolence, muſt have been the only ſpring and motive in the Deity for the creation of man to give exiſtence to a race of beings, and to endow them with powers capable of enjoying felicity for ever.

But if the greater part of mankind (as this doctrine ſuppoſes) were formed by an irreverſible decree to be eternally miſerable, then the giving exiſtence to all ſuch would be an act

of

of the greateſt cruelty, and conſequently could not flow from benevolence. Every being, at the commencement of its exiſtence, muſt be *innocent*, and could not have offended; conſequently, according to the invariable rules of equity, could not have juſtly incurred any puniſhment. Therefore to decree a puniſhment both terrible in its nature, and infinite in its duration, from which no future conduct could poſſibly free them, muſt be as impoſſible with that God who is not only *juſt*, but *merciful*, as it is ſhocking to reaſon and the dictates of humanity in man.

If juſtice, goodneſs, and mercy, be the unchangeable attributes of God, (which I preſume none will be hardy enough to deny) it follows, undeniably, that this doctrine muſt be utterly falſe; becauſe no two things in nature can be more oppoſite than ſuch a decree is with thoſe attributes of Deity.

I am aware that it will be objected by thoſe who embrace this doctrine, that, " in theſe matters reaſon is not to determine; that they muſt be decided by the Scriptures, which expreſsly aſſert it; " and (altho' utterly perverting the ſenſe of the text) they will cry out, " Who art thou, O man, that replieſt againſt God!" They will immediately tell me that the Scripture is clear and full to the point, as in the following inſtances: In Romans, chap. 9th, St. Paul ſays, " For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to his election might ſtand, not of works, but of him that calleth, it was ſaid unto her, the elder ſhould ſerve the younger; as it is written, Jacob have I loved, but Eſau have I hated." And again, " For he ſaith unto Moſes, I will have mercy on whom I will have mercy, &c." And agreeable to this principle the Apoſtle proceeds,

proceeds, " therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. It is not of him that willeth, or of him that runneth, but of God that ſheweth mercy. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted for deſtruction: and that he might make known the riches of his glory on the veſſels of mercy, which he had afore-time prepared unto glory." And in chap. 8. " For whom he did foreknow he alſo did predeſtinate to be conformed to the image of his Son: moreover, whom he did predeſtinate them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

To all this I anſwer, 1ſt, That reaſon is not to be a judge in matters of religion, and even of the ſenſe and propriety of the above-mentioned

texts, is a poſition I can by no means admit as true: for if it were ſo, any thing might be *forg'd* upon us as Scripture, and muſt, as ſuch, be *implicitly* received. 2dly, If it could be proved that theſe texts were really written by St. Paul himſelf, (which it is impoſſible to do) and that our tranſlation of them is juſt, (which is very improbable) all that can be fairly argued from thence, is, That St. Paul wrote them without the influence or direction of the Holy Spirit. Nor is this any greater reflection on the Apoſtle than, in another place, he has caſt on himſelf, when he tells us of what he was then writing, "*This ſpeak I of myſelf.*"

This, I think, will more fully appear, when it is conſidered that the above-quoted texts contradict a thouſand others, and are diametrically oppoſite to the general ſcope and tendency of both the Old and New Teſtaments. This conſideration ought

to

to guide us in the explication of all difficult paſſages in the ſacred writtings. And notwithſtanding I would be very cautious in ſaying any thing which might tend to leſſen our eſteem and reverence for thoſe invaluable writings, yet I am free to declare, that wherever any paſſages therein apparently claſh with the nature and unchangeable attributes of Deity, I think it much ſafer to ſuppoſe an error, either in the text or tranſlation, than to admit ſuch parts to be genuine as caſt a ſhade on the luſtre of thoſe attributes which render the Deity excellent, and adorable throughout all his name.

That the above texts are of this kind, will appear ſtill more probable, when it is recollected that thoſe divines who were principally concerned in our preſent tranſlation, altho' great, pious, and learned men, were known to be ſtrongly prejudiced in favour of the Calviniſtic ſyſtem. Hence it is

very probable they might *wreſt* every doubtful paſſage in the original into a ſenſe moſt agreeable to that ſyſtem in which they believed.

I might here add a number of texts to prove the univerſality of Divine Grace; but as the limits of an eſſay will not admit of prolixity, I ſhall adduce only one; but that is ſo full and clear to the point, that I think ſophiſtry can never ſubvert it, or artful expoſition paraphraſe it away. "If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: for he is the propitiation for our ſins; and not for ours (or as theſe men term it, the *Elect*'s) only, but for the ſins of the *whole world*."

This is a text ſo expreſſive of that mercy and goodneſs which ſhines over all the works of God; ſo conſiſtent with the nature of a benevolent being, and ſo adapted to promote that love which is the genuine ſpring of true obedience and virtue, that it carries

carries the evident marks of its own divinity to every rational underſtanding.

But, alas! what gloomy, what horrid ideas of God muſt thoſe men entertain, who hold the doctrine I am cenſuring; a doctrine fraught with the greateſt miſchiefs, ſubverſive of all moral virtue, and the happineſs of a great part of mankind, and highly unworthy of God for its author. Whoſoever believes in this doctrine, need not, conſiſtent with their own principles, have any regard to their ſubſequent conduct. For, according to this doctrine, if one of the Elect be guilty of every crime that man can practiſe; if he be a Sardanapalus in effeminacy and wantonneſs, a Heliogabalus in prodigality and luxury, a Caligula or Nero in cruelty and relentleſs vengeance, it will be no hindrance to his happineſs in a future ſtate. Even *ſuicide* in the Elect would be wiſdom,

for their happineſs in heaven being ſecured, who could blame them for taking the ſhorteſt journey to it? All moral ſanctions being, upon this principle, deſtroyed, nothing but the reſtraint of penal laws could prevent the unbounded gratification of every vicious paſſion and inclination.

On the contrary, whoſoever apprehended they were among the number of thoſe predeſtinated to eternal damnation, could have no hope of conciliating the divine mercy by the ſtricteſt life of piety and virtue. Wretched indeed muſt be their ſituation! and therefore the apprehenſion of eternal woe, when diveſted of mortality, has ſunk many unhappy ſouls into the pit of deſpair, and given them, whilſt here, a foretaſte of thoſe ſufferings, which they dreaded as their certain portion hereafter.

Thoſe are ſome of the lamentable conſequences of this horrid doctrine; which to me appears far worſe than ſpecu-

ſpeculative atheiſm itſelf: for he diſhonours God leſs who denies his very exiſtence, than thoſe who, admitting his exiſtence, repreſent him in the character of a cruel, unjuſt, arbitrary and unrelenting tyrant.

CHAP. XVII.

A Hint, humbly offered to the Legiſlature, concerning the misfortune of incloſing Town-Fields and adding Farm to Farm.

A TOWN-FIELD conſiſts of ſeveral hundred acres, perhaps without hedges, ditches, or other fences, to divide one man's land from another; tho' a hundred farmers may have land in the ſaid field, yet none will have, perhaps, above one, two, or three ridges lying together in one place, but alternately mixed or interſperſed thro' the field; inſomuch, that a farmer (in many places) has no way to know his own ridges,

ridges, but by cutting the firſt letter of his name, or ſome figure, in a bit of graſs, at the end of his ridge; and in order that one ſhould not encroach on, or ſteal from another with the plow, they meaſure the breadth; as every man's ridge is of the ſame ſize, or width, whether they be rood, half-acre, or acre-ridges: they being generally laid down with ſome proportion of meaſurement.

The reaſon why they were thus laid out, and intermingled in ſmall parcels, was, that each perſon ſhould have his chance of good or bad land; as it might vary in one of thoſe large fields; therefore an equality was very neceſſary, in dividing the lands of England, when it was firſt peopled; and happy it has been for her inhabitants, that it has continued ſo long.

Moſt towns have five of theſe fields; of which one will be fallow, another wheat, another barley, another beans, or peaſe, and another oats.

Every year, the farmers take care never to ſow one ſort of grain twice together in the ſame field; keeping alternately changing; ſo that one is a preparative for another; and each field gets its regular fallow every five years; and thus they are kept in tillage from generation to generation.

Each farmer is obliged to concur with his neighbour in this regular courſe of tillage, particularly in the fallow and winter-crop; as the fallow-field is common for the cattle, all the fallow-year, on which a great many ſheep are kept, which we may ſay, weeds the fallows; for they pick up ſcutch-graſs and other wild roots, every time it is plowed. Likewiſe, the wheat-field is fenced in at Michaelmas: whereas the fields that are to be ſown with ſpring-corn, may be kept open till April.

A farmer may ſubſtitute, in the place of any crop, one of his own chuſing; provided it ſtand on the ground

ground no longer than his neighbours; as they keep a regular time of laying their fields, common to the cattle, and fencing them in, when each crop is ſown.

There are ſome towns that may have only three or four of theſe fields; if this be the caſe, they fallow the oftner, and are confined to fewer ſorts of crops; but of late years, they have found a good method of ſowing turnips in the fallow-year; in this caſe they begin to plow the ſtubble under, as ſoon as harveſt is in, and keep plowing, for a winter-fallow, till Midſummer following; then ſow turnips, and eat them off by April; then ſow barley; after barley, beans or peaſe; after theſe, wheat; after wheat, oats; and again begin with turnips; thus they get a valuable crop and fallow the ſame year. This is a great improvement in huſbandry, to ſuch towns as have adopted it; but I find this is far from being ſo

general

general as it ought to be in England.

Indeed ſome of my Engliſh readers may think it a ſort of hardſhip for theſe farmers, to have ſuch ſmall parcels of land, thus intermixed, and not at liberty (altogether) to occupy or incloſe them as they pleaſe: nay, in ſhort, ſome of the farmers who hold the ſaid field-lands, are ſo much diſſatisfied with their lot, that they have applied for, and obtained acts of Parliament, to incloſe their ſaid fields (which will, in the end, have a bad effect); for I ſee this in quite another light, and ſhould conſider it rather as a misfortune, were all the town-fields in England incloſed; for, if we conſider tillage in its moſt truly deſerved light, we ſhall find thoſe in the countries where it moſt flouriſhes, to be the moſt rich, happy and independent people.

In ſhort, a corn-country gives bread

for

for people of all denominations around it, and work and bread enough for all the poor within it; it is from theſe open-field-countries in England where moſt of the corn is raiſed, that London, and other great and foreign markets, are ſupplied.

But were thoſe fields incloſed inſtead of corn, the land would be ingroſſed by rich farmers, and turned into graſs; then conſequently corn would be ſcarce and dear, and the poor would want both bread and work. I know this to be already the conſequence, where ſome fields have been incloſed of late years.

If the ſaid lands be kept for tillage, it is plain they are in a better ſtate than if incloſed in ſmall fields; as corn never grows better than in an open expoſure; not to ſpeak of the loſs of ground taken up in the ditches, &c. But whilſt the land is kept in the open town-fields, the farmers are obliged to keep them in a regu-

a regular courſe or ſucceſſion of tillage.

Again, let me remark, that theſe open town-fields are a great ſpur to improvement in huſbandry.

How often have I heard farmers make their remarks, in paſſing the ends of perhaps two or three hundred ridges of corn belonging to as many people, and ſay, John ſuch-a-one's corn is good; he has a good plowman, and has managed well; when perhaps the next ridge belongs to a worſe manager; therefore they immediately cenſure him thus: Thomas has managed bad; his plowman is bad; or he has not ſown it right, or rolled, or weeded; or wherever the fault is, it is ſure to be found out, and condemned by the ſharp-eyed neighbours, and the owner ſhamed into a better management; ſo that, in ſhort, it fires every one with an emulation to

out-do

out-do each other, and even extends itſelf to the very ſervants.

With what pleaſure have I beheld two or three hundred teams, plowing in a field, every one ſtriving to ſhew the beſt work after him! How often do they make wagers (of perhaps a few quarts of ale, or the like) which is the beſt plowed ridge; their maſters to be the judges.

Thus they ſtrive to excel each other, in every branch of agriculture; as, who keeps their teams in beſt order, and beſt geared; who ſows beſt, ſo that the corn comes up eveneſt after them; who mows beſt, by leaving the ſtubble even-cut, &c. who makes handſomeſt ſheaves; who makes handſomeſt ſtooks, or has the feweſt ſheaves blown down after a high wind; who makes the handſomeſt loads of corn upon a waggon; for if a load falls from the waggon, before it arrives home, the loader forfeits ſomething at the harveſt ſupper;

per; alſo, if a driver overturns a waggon, he forfeits a gooſe at the harveſt ſupper.

Again, if a farmer (more curious than common) introduces a ſtrange crop on one of the ridges, in this town-field, there is immediately a jury of farmers over it; and if in the end it proves of utility, it becomes general, as their lands are all alike, not ſo much as a hedge or ditch to part them.

In ſhort, I know not whether theſe town-fields may not tend to kindle a ſpirit of improvement equal to a premium, ſince there may be the ſame ambition of excelling in one as another, as well in the little as the great world; ſo that, I believe, theſe town-fields are the greateſt ſpur to improvement of any that could be invented, which every judicious obſerver muſt admit. For my part, I ſhould think it a bleſſing to Ireland, if all, or moſt of the land in it were

divided

divided in theſe town-fields, as it would certainly put a ſtop to thoſe monopolizers of land. What a pity it is, that ſome method is not found out to prevent ſo growing an evil! I knew ſix graziers, one of which (who, indeed, is lately dead) farmed upwards of 12000 acres; moſt of it, ſince, his death, let from 20s. to 25s. per acre; and the other five graziers were computed to hold from 25 to 30000 acres, worth at leaſt as many pounds or guineas a year.

This is the country in which the White-boys have been ſo outrageouſly daring and miſchievous of late years; and, indeed, it is not much to be wondered at, for theſe ingroſſers of land are ſtarving them out of the country.

I know the country very well, and am acquainted with all, or moſt of the graziers in it; and from diſcourſes I have had with them, found that they were all ſenſible of the bad conſequences

ſequences attending ſo much land being in the hands of a few men: but no one can be blamed for doing the beſt he can for himſelf and family, ſince he is not tranſgreſſing the law; for, ſays one, ſuch a farm is to be lett, and, if I can get it worth the money, I may as well have it as another; for if I do not take it, another will. And, on the other hand, the landlord cares not to whom he lets his land, provided it be to the higheſt penny, and the ſureſt tenant. This is all natural on both ſides; ſelf-intereſt is the firſt law of nature; and the weakeſt muſt go to the wall, as the phraſe is; but be aſſured the end will be fatal; and it is coming very faſt. In the courſe of my time, I have ſeen the growing evil as plain as I ſee the paper before me: but were we ſecure from invaders, and could we make our bullocks defend our iſlands (when diſpeopled of all but their maſters) with their horns, from all enemies, yet it would be

be true policy to keep our country as well peopled as we could, as a kingdom's riches conſiſt in the multitude of its people; for bullock cannot eat bullock, neither does meat eat well without bread. Theſe are conſequences that ought to draw our attention, were we diveſted of all humane tenderneſs for our fellow-creatures.

However, I would not be underſtood to condem the graziers of unnatural inhumanity, or hardneſs of heart towards the poor; no, that would be doing them great injuſtice. I know a great many that have helped to ruin their country, by holding great tracts of ground, whom, yet I believe to be as good as the generality of men. It is none of their fault, the evil grows upon them inſenſibly; it is as natural for a grazier to lay farm to farm, as his capital increaſes, as it is for a merchant to add ſhip to ſhip, trade to trade, wealth to wealth, till it amounts to what is called a

plumb, wich is an hundred thouſand pounds. In ſhort, it is nearly alike, though the conſequence is different; for the merchant is enriching his king, country, and ſelf, at the ſame time; but the grazier, to enrich himſelf, both weakens and impoveriſhes his country, by transforming the human ſpecies into brute beaſts as it were.

Again, it puts a final ſtop to improvement. Becauſe a gentleman-grazier holds ſo much land in his hands, he finds himſelf buſineſs enough to manage it by ſtock, without being at the trouble to till or plow his heathy, lingy, barren land. Suppoſe a grazier holds under ſtock four thouſand acres; he need keep no more than four families, as herdſmen and ſhepherds; ſuppoſe five perſons in each, is only twenty in all.

But if the ſaid four thouſand acres were under tillage, and occupied by farmers at one hundred acres each, it

would keep forty families well, at five in each, which would make two hundred people; therefore the difference is, as two hundred is to twenty.

The above are the troubles that Ireland at preſent labours under, and which have been, to my knowledge, growing upon her theſe twenty years laſt paſt. And I am afraid the contagion has reached to South and North-Britain; for there I ſee the farmers are adding farm to farm, and turning graziers, ſo conſequently neglecting to raiſe the ſtaff of life; which is one reaſon that the kingdoms are ſo thin of grain, and the poor ſo diſtreſſed for work and bread, particularly in the moſt graſſy countries.

Then ought not England to take the alarm, and enact a law to put a ſtop to the growing evil, by limiting the ſize of farms to at moſt four hundred acres? Such a limitation would prove a greater ſpur to improvement, than

than when a farmer has more than he can well manage.

The legiſlature, inſtead of putting a ſtop, is adding to the evil, by conſenting to ſo many acts of parliament, for incloſing open town-fields, and omitting to make ſuch laws as would give redreſs to his Majeſty's poor ſubjects. I often wonder how it is poſſible for the legiſlature to overlook ſo many wholſome laws as might be made; but it is in this, as in moſt other caſes; what is every body's buſineſs, is no body's buſineſs.

And on the other hand, the high ſtations and fortunes of theſe gentlemen, place them above the general knowledge of grievances, which is moſtly derived from the precarious information of ſome favourites, perhaps, who generally tell a plauſible tale, as they would have it to paſs.

CHAP.

CHAP. XVIII.

A few Hints, humbly offered for the perusal of the Legislature, relating to a Dog-act, &c.

THOUGH I am no great politician, yet I wish so well to the constitution of England, that, so far as I am capacitated, I would most willingly lend a hand, to point out any laws that might be of utility to its inhabitants.

And what more particularly encourages me to undertake the task, is, because the county from whence my work takes its birth (I mean York-

ſhire) happens to be repreſented by worthy, ſpirited, independent gentlemen, who have the intereſt of their country at heart, and have alſo abilities and induſtry enough, to ſtir up and enforce any ſcheme, that may appear to be for their country's good.

I therefore flatter myſelf, that they will undertake the procuring of ſo many of theſe acts, as may be thought worthy their notice. And I farther flatter myſelf, that ſuch of my readers as are impartial, will think with me, that a dog-act would be of great utility to the public; eſpecially after they have been told the immenſe ſums it would ſave to the induſtrious part of mankind, and alſo the great revenue it would raiſe to the public funds, out of the pockets of none but ſuch as could well ſpare it; as any one who found himſelf oppreſſed, could eaſe himſelf by parting with the cauſe thereof.

Secondly, it would lop off a great many

many uſeleſs animals; and ſuch as are of benefit would be preſerved, for their merit, and the owner's intereſt. Neither ought a poor man to keep a dog, if he be not well able; it is inhuman, to keep any dumb animal to ſtarve, which many muſt, did they not eat the poor children's bread and butter, or turn out to worry ſheep.

It is always allowed, that what will keep a dog, will keep a pig; and I think I need not ſay which would be found the moſt profitable to the poor man's family, at Chriſtmas, a dog for his children to play with, or bacon to fill their bellies.

I may be aſked, why, cannot a poor man ſee theſe follies himſelf? I anſwer, no; becauſe fore-caſt does not always get the better of folly in this, no more than in every other degree in life; there is a natural tenderneſs and indulgence, in every parent towards their children, as well

as in ladies for their lapdogs; pardon the compariſon.

Thirdly, it will appear, that there will be, yearly, at leaſt a million of money ſaved, that will center among the pooreſt ſort of individuals; and alſo 250,000 l. which will go to the public funds, out of the pockets of the abler ſort.

In order to reduce this to ſome ſort of certainty, it may not be amiſs to make a computation, how many dogs may be in England, and (upon ſuch an act paſſing) how many uſeful ones may be kept to pay tax, and how many of the reverſe, deſtroyed for a ſaving. This cannot be done better than by firſt making a computation, how many people are ſuppoſed to be in England.

In this, authors differ in opinion, as much as from eight to twelve.

Some writers compute eight, ſome nine, ſome ten, ſome eleven, and ſome twelve millions; but, if we may

may judge from appearances, and if there were nine millions a century ago, I apprehend there cannot be leſs than eleven now.

There is nothing that can give a better idea of the increaſe of people, than the multiplying of new houſes; neither is there any one object that attracts the eye of a traveller, or dwells upon his memory more, owing, perhaps, both to the largeneſs of the object, and to the taſte of building in the preſent times.

Few men have travelled in England more than I have done, and I have made my remarks very minutely, upon the looking over of which, and comparing my journal with all the obſervations and computations I can make, I am clearly of opinion that there is daily a great increaſe of people.

This may occur to any one who lives in any part of the kingdom; if he only takes notice of the many

new houſes that are daily building in every town and city, together with all the farm-houſes and gentlemen's ſeats, that are ſtarting up in the middle of every new incloſure, that are very rapidly going on in all parts of England.

Neither are there any houſes that ſtand long empty; being immediately tenanted.

Were not this the caſe, architects, or proprietors, would ſoon ſtop building; but it is the great demand, that makes them puſh forward the work with ſpirit.

All this ſhews, that, tho' a great number of people daily go abroad, yet we are greatly increaſing in number. But, in order to come as near to the truth as poſſible, I will ſtrike a medium, and ſuppoſe England and Wales to contain ten millions of ſouls.

Some will compute five, and ſome four people in a family; but, to avoid

avoid fractions, we will allow five people to a family.

This makes two millions of families; and I think we may juſtly compute one dog to each family; as there are more families that have two or three dogs in them, than what are without; not to ſpeak of gentlemen that keep hounds, who have, perhaps, more dogs than people.

Therefore, I ſay, we may, almoſt with certainty, ſet down at leaſt two millions of dogs in England.

The next queſtion is, what each dog will take, in a year, to maintain him; which I think we may juſtly ſet down at twenty ſhillings; for if a gentleman ſends a whelp into the country, to be reared, he never pays leſs than half a guinea or fifteen ſhillings, till he be half a year or three quarters old, and ſometimes a guinea; except he ſends him to a tenant who is under an obligation to him, in this caſe he pays perhaps nothing, but

then the conſumption is no leſs, for the dog eats the ſame as if paid for.

As to gentlemen's hounds, grey-hounds, pointers, and my lady's lap-dogs, they coſt a great deal more.

We will ſuppoſe pug only to deſtroy one pound of meat in the day, reckoning bread and butter, tea, roaſt-beef, or what is ſtirring, and call that only three-pence, though ready dreſſed, and without bone, (becauſe it would be very imprudent to give poor pug bones, to break his teeth.) Now three-pence per day, will be found to amount to four pounds eleven ſhillings and three-pence a year.

This, to be ſure, is nothing in a lady's pocket; no more is dirting or wearing her aprons, &c. any great matter, becauſe ſhe can mend them herſelf; which ſhews good houſe-wifery.

But, though ſuch things be not felt by people in affluence of fortune, yet

yet be aſſured it hurts the public in general.

The greater the conſumption is, the higher is the price in the articles thereof; and a half-penny, or a farthing in a pound, in either meat or bread, is very ſenſibly felt by the lower ſort of people.

If two millions of dogs conſume annually, twenty ſhillings each, the ſum amounts to two millions of money. Suppoſe an act of parliament to paſs, that each dog ſhould pay five ſhillings yearly, the ſum would amount to five hundred thouſand pounds a year.

But, upon ſuch an act's taking place, we will ſuppoſe all the uſeleſs dogs deſtroyed, and tax paid only for ſhepherds dogs, farmers houſe-dogs, and gentlemen's dogs, which might perhaps reduce the number to one half, that is, one to every two families, then the ſum raiſed, would be yearly, two hundred and fifty thou-

ſand pounds, to go into the public funds, which would all come from the pockets of ſuch as would be well able to pay it; and, as I obſerved before, if any one found himſelf oppreſſed by the tax, he could quickly eaſe himſelf, by diſpatching the dog.

The ſaid million of uſeleſs animals, that would be put away, reckoning each to deſtroy twenty ſhillings worth of victuals every year, this would be a ſaving to the nation of one million of money, and this too from thoſe of the pooreſt ſort.

Though theſe calculations are only gueſs-work, yet the probability is ſo great on their ſide, that it almoſt amounts to a certainty.

Perhaps ſome of my readers may imagine, that I have ſome intereſt in writing upon this ſubject; but I will aſſure them I have not, ſo far from it, that were ſuch an an act to take place, I ſhould, in all probability, pay for two or three dogs, being very

fond

fond of thoſe animals, ſo far as they are uſeful; but I have no notion of keeping a parcel of yelping curs for no other uſe than to eat the poor's bread, bite horſes heels, worry ſheep, run mad, &c. And ſince we cannot defend ourſelves, and reſt ſecurely at home, without a reſpectable ſtanding army, and ſince that army cannot be raiſed nor paid without money, and money cannot be raiſed without taxes, let them be levied upon ſuch ſuperfluous articles, as reaſon clearly ſhews is moſt for the public good.

Was this act to paſs, and each dog to pay five ſhillings a year, there is no doubt but this would raiſe a fund of at leaſt two hundred and fifty thouſand pounds a year, which though very conſiderable, is nothing in compariſon of the great ſaving, which could not be leſs than one million of pounds ſterling per annum. Any ſaving plan, inforced by an act of parliament, is indiſputably as be-

neficial to the public, and reflects as much honour upon the member that promotes it, as one that brings in money to the public funds: and ſuch a dog-act would be found to do both.

CHAP.

CHAP. XIX.

Shewing how advantageous it would be to the Public, was an Act paſſed for one ſtandard of Weights and Meaſures to be obſerved through the Kingdom.

ONE would think, that an act for one ſtandard of weights and meaſures through the kingdom, is of ſuch a tendency, and ſpeaks ſo plain for itſelf, that it could meet with no oppoſition; and that, let who would carry in a bill, it muſt paſs the houſe nem. con. and yet a thing of this ſort has been moved for, and rejected, which muſt ſurpriſe every well-meaning man.

Any

Any one that ſpeaks againſt this act, I ſhould ſuſpect of ſome foul play, in preying upon either buyer or ſeller, or perhaps both. Having acquired the knowledge and art of traffic between one county and another, where weight and meaſure vary, this enables him, by a prevaricating artful cunning, to deceive the public, whilſt he vows and proteſts that the commodity coſt him ſo much, and therefore he muſt have ſo much. This is a thing eaſily done, as for inſtance:

A buſhel of corn, in ſome parts of Cheſhire and Lancaſhire, contains from thirty-eight to forty-two quarts; whereas in other parts it is Wincheſter meaſure only, ſo that the difference in meaſure muſt leave a great profit to the dealer.

Butter is another article that varies much in weight, even in the ſame market. As none can bring leſs than ſixteen ounces to a pound, ſo none ought to bring more; though ſome bring

bring twenty or twenty-two, but in this they are as unfair and deſigning as thoſe that bring leſs, becauſe they ſell not only accordingly, but ſometimes higher in proportion.

Such dealings lead people aſtray, in forming a judgement how things ſell, and make the market always uncertain. Some people muſt be impoſed upon; for it is natural for a ſeller to ſay, ſuch a one ſold for ſo much, and therefore I will have ſo much; though perhaps there is one fourth or fifth of the money difference in the weight or meaſure.

In ſhort, the thing is ſo glaring a misfortune throughout the kingdom, that I wiſh an act was paſſed for one ſtandard of weight and meaſure through England and Wales; and he that ſells more, ſhould be equally culpable with him that ſells leſs.

CHAP.

CHAP. XX.

On an Act for a general Use of Broad-Wheel'd Waggons, Two to roll within Two.

WHATEVER my farming readers may think of my ſcheme, in promoting the foregoing acts, I am ſure I ſhall meet with the diſapprobation of a great many of them in this.

Some ſenſible men perhaps here and there, may ſee the thing in its true light; but I doubt they are thin ſtrewed, for I know the major part will be my enemies in it.

However, be this as it will, I am ſo ſanguine in my expectations, that I ſhall puſh it on with all the intereſt I have; and for my pains, I hope to

have the pleaſure of travelling in far better roads than ever was known heretofore.

My opponents, perhaps, may be as blind in this affair, as they were formerly, when turnpikes were firſt introduced; but it is poſſible to force them into their own intereſt againſt their wills.

As the law now ſtands, the uſefulneſs of broad-wheel'd waggons is certainly indiſputable, but it is only half doing the work; their utility ſo far, may give us an idea what might be expected from a general uſe of them; but, as the thing ſtands, it is juſt like ſetting two horſes to pull contrary ways, though both want to have the load to the ſame place; becauſe the narrow wheeled carriages cut the road in ſuch a form, that in ſome places it is almoſt impoſſible for broad wheels to paſs in it.

At firſt, when the act paſſed for broad-wheel'd carriages, it was thought

thought too oppreſſive to oblige the farmers all at once, to come into it by a general act, as the expence was looked upon to be too great for many to bear; but now the caſe is altered, for a great many of the moſt ſenſible ſort of them have come into it of themſelves, and ſome upon eaſy terms too, by making their former waggons or carts do, without any other alteration, than adding a ſet of fellies at each ſide of their former wheels, with bolts to go through the three fellies, to bind them together.

The two additional fellies being each three inches broad, and the old felley three inches, all completes the wheel at nine inches. This is a very good way, and very often practiſed now-a-days, particularly when farmers want to go into their grounds, then they make broad wheels, to prevent cutting the ſod; ſome have them put on and taken off occaſionally.

Now,

Now, ſince the moſt ſenſible farmers are creeping into this method, and ſtill would more, were they not prevented by bigoted ſilly people, perſiſting in drawing narrow-wheeled carriages; which cuts up the road, and makes it impoſſible for a broad-wheeled carriage to go thereon.

As nature has not given every man talents alike; and as it is hard for the induſtrious ſenſible man to ſuffer through his neighbour's folly and ignorance; it is no more than right, for the legiſlature, to enforce an act, to bring ſuch ſtupidity into reaſon, for their own and the public good.

Should any ſpirited member take this in hand, it would be well done, to draw up a bill, for every ſort of four-wheeled carriages to roll two within two. The act to run thus:

That every waggon and cart-wheel ſhould be nine inches broad; that the fore-wheels of the waggon ſhould roll four feet nine inches wide within the

the rim or felly; and the hind-wheels roll four feet ſix inches wide from outſide to outſide of the rim.

This would level the road eighteen inches at each ſide; and the little ridge of three inches would be of no hurt, as its narrowneſs would not permit it to ſtand high, or reſiſt the wheel of any carriage preſſing it down, ſo that the roads would be all like a bowling green for levelneſs. The more carriages of this ſort that would come upon any road, the better it would be.

The wheels of all coaches, poſt chaiſes, &c. ſhould be four inches broad, and roll two within two, leaving an inch ſpace between the rollers. Upon theſe conditions, every carriage to draw with as many horſes as they pleaſe.

This would put an end to all informations, weighings, and ſuch like troubleſome buſineſs, which are the cauſe

cauſe of much quirking, prevaricating, and perjury.

In this caſe, every croſs country road muſt be good, becauſe every machine would act as a roller to mend them. The very horſes feeting when broke into the ſurface, would be cloſed and levelled again, by the rollers immediately following.

I wiſh every one had the ſame trials, and could ſee it in the ſame light that I do, we ſhould then have good roads, through every part of the kingdom, without any other expence, than that of a drain at each ſide, to take away the water.

The foregoing chapters relating to the ſaid acts, are, I apprehend, of great moment to the public; therefore I humbly hope they will be peruſed by the legiſlature, and do not deſpair of ſeeing them paſs into the ſeveral laws, with ſuch alterations or deductions as the legiſlature may think proper, for the public welfare.

CHAP.

CHAP. XXI.

Some Remarks upon the Game-Laws, and the great Advantages that would ariſe were Game made a private Property.

THE game-laws, as they now ſtand, are replete with many abſurdities. They are made inlets to perjury, idleneſs, drunkenneſs, and thievery. Neither do they anſwer the end for which they were enacted, namely of preſerving the game. In ſhort, they have the contrary effect: for, ſo long as game ſells ſo much higher than other proviſions, ſo long will a poacher think it worth his while to loſe his reſt at night, and run all hazards to come at them.

On the other hand, were game made a private property, it would ſhortly become as plentiful as barn-door fowl.

What I mean by private property, is, that every one who either rents or holds any quantity of land in his own hands, ſhould be intitled to all the game which he could take or keep thereon; ſuch to be as much his own property, as his tame ſtock, and alſo to be ſubject to the ſame laws of felony, if ſtolen.

This would put a final ſtop to poaching, as it would be every land-holder's intereſt to watch his wild, as well as his tame ſtock.

It would alſo be his intereſt to feed, cheriſh, and uſe them mildly, in order to keep them upon his lands; as by ſhooting, hunting, and the like rough uſage, he would frighten or chaſe them from his own, to his neighbour's land, and by that means loſe his property. For they would naturally

naturally remain the longeſt where they would be the leaſt diſturbed.

And it would be in this, as in all other caſes; when a man wants to raiſe a ſtock, he cheriſhes the breed, till it multiplies ſo far as to anſwer his purpoſe. And as wild-fowl feed upon worms, ſeeds, ants, and the like, they would be kept at a trifling or no expence; conſequently the land-holder's intereſt would be, to incourage and raiſe as many as he could. Neither would he ſuffer his property to be invaded by any unlawful means; as the law would ſecure to him this ſtock, as well as any other of his goods or chattles.

Though this law would ſecure the property to the tenant, yet it ſhould not deprive the landlord of his pleaſure; for he ſhould have full power to hunt and ſhoot at all proper ſeaſons of the year, as in the preſent caſe. Suppoſe the preamble of an act

of

of parliament was to run nearly to the following words:

Whereas it has been found by experience, that the game-laws, as they now ſtand, are attended with many inconveniences, and alſo do not anſwer the end propoſed, in preſerving game; therefore, be it enacted, &c. that all ſuch laws which are now in force be made null and void, &c. and be it enacted, that from and after the—— day of——1772, all the ſaid game-laws are repealed, made void, and of no effect.

And be it farther enacted, that, from and after the—— day of—— 1772, game, ſuch as hares, patridges, wild ducks, pheaſants, &c. ſhall become the private property of each land-holder, ſo long as it remains on his ground. That it ſhall be lawful to take, kill, and diſpoſe of it, as he thinks proper; as in caſes of his other goods and chattels; and it ſhall alſo be ſecured to him from theft or

other treſpaſſes, by the ſame laws which ſecure his other property.

Nevertheleſs, it ſhall be lawful for the landlord, at all ſeaſonable times of the year, &c. (here to mention at what times) to hawk, hunt, ſhoot, kill, and take away ſuch ſorts of game, as are particularly ſpecified in the act.

That it ſhall be lawful for every ſportſman, land-holder, &c. to purſue a hare with hounds, or grey hounds, &c. to her death, let it happen upon whoſe premiſes it may.

Be it farther enacted, that it ſhall be lawful, if one ſhoot, and that the game fall upon his neighbour's ground, to go and take it up, but not to follow the game ſo as to ſhoot, or by any other means to kill game upon his neighbour's premiſes, &c.

I cannot tell what my reader may think of ſuch an act; but I am of opinion, that were it to take place, we ſhould have wild fowl as plentiful

as tame; becauſe by nature they feed upon what is of no uſe to tame fowl; therefore it would be the farmer's intereſt to encourage their breed, by all the gentle methods he could uſe; which in time would make them tame and tractable.

Neither would a landlord ever be at a loſs for a days diverſion, the game would become ſo plentiful.

In ſhort, were this act to take place, I ſhould not wonder to ſee cottagers, who hold perhaps no more than three or four acres of land, have pheaſants and patridges come about their doors like chickens, by gentle uſage.

CHAP. XXII.

Some general Remarks upan the foregoing Chapters.

IF my reader pleaſe to caſt his eye over the following ſhort ſentences, collected from the foregoing propoſed acts, he at one wiew, may perceive the great advantages that would accrue, were they enacted and put in force.

Query. Is not four hundred acres of bad land as much as any man can manage well, ſo as to bring it to the height of perfection?

Would not four hundred acres well managed, bring as much produce to the market, as ſix hundred of the ſame quality badly managed?

If ſo, is it not bad policy to allow a man perhaps ſix thouſand acres? Is not this ſtarving the people, by keeping a great part of the country barren or unimproved?

Query. Would not a dog-act alſo add towards plenty, as many uſeleſs animals would be lopped off, which are now helping to ſtarve the poor?

Would not this act alſo enrich the treaſury, from the pockets of ſuch only as could well ſpare the caſh; as thoſe who found themſelves unable to pay the tax, could, without any real loſs, eaſe themſelves of the burden, by putting away the animal?

Query. Would not a game act likewiſe, in ſome meaſure help towards plenty; as the wild fowl chiefly feed upon ſuch food as would be loſt to the tame fowl; and the more of the former that would come to the market, the fewer of the latter we ſhould want?

Query. Would not a general act

for incloſing all waſte lands or foreſts, be of great utility to the public, and aſſiſt greatly in bringing plenty to the market? Becauſe much land in the kingdom, in its preſent wild ſtate, will upon one acre ſcarce keep a rabbit of five pounds weight; and yet it might be ſo improved, as to keep an ox of four hundred; therefore the advantage to the public would be as five to four hundred.

N. B. Though I am againſt incloſing open town-fields, for the reaſons given in the chapter upon that ſubject; and alſo becauſe they are at the height of improvement; yet I am pretty confident, that acts for incloſing commons are ſome of the beſt that can be enacted.

Query. Would not an act for one ſtandard of weights and meaſures be a public good? Would it not put a ſtop to many abuſes which are committed by the deſigning, cunning man; and put the plain, honeſt, illi-

terate

terate man (who does not underſtand the difference of calculations between one country and another) upon a footing with ſuch?

Query. Would not a general act for broad wheeled waggons, to roll two within two, ſave much labour and expence in mending the roads; as, inſtead of breaking them up, they would, like a roller, cloſe, ſmooth, and mend them? And would it not be much pleaſanter for all denominations of people to travel upon ſuch?

Query. Would it not be a great ſatisfaction to the king and legiſlature, as well as to the public in general, to know how many people there are in England; both Romans and Ptoteſtants? As alſo how many acres of tilled and graſs land it contains, ſeparately; and likewiſe what number of dogs we have?

Might not all this be attained in a month's time at moſt, and without any public expence, by iſſuing out

orders to the church-wardens in each parish, to take the numbers of all within it? And this might be done in three days, in the largest parish in England; provided the following table was put in the news-paper, as a precedent for them to go by.

The Names of each Family in the Parish of—	Number of Protestants.	Number of Romans.	Number of tilled Acres.	Num. of Acres of grass-land.	Number of Acres in all.	Number of Dogs.	Yearly Rent of each Farm. £. s.
John Simple	9	2	231	355	586	3	253 : 10
Sir Th. Bart.	15	3	260	621	881	51	432 : 5
Francis, Esq;	12	0	25	67	92	15	72 : 2
William	6	0	000	000	000	2	2 : 5
Rev. Mr.	10	0	20	55	75	5	32 : 3
Lord	0	32	101	232	333	54	163 : 9
Earl of	36	3	54	225	279	48	113 : 2
John	5	0	5	6	11	3	94 : 5
	93	40	606	1161	2177	181	1170 8

CHAP. XXIII.

A LETTER

To the Right Hon. WILLIAM PITT, Esq.

HONOURED SIR,

SOME time ago, I had the honour to addreſs you on the ſubject of raiſing money, and at the ſame time incloſed a ſcheme for a dog-tax: I alſo hinted, that I had two or three more ſchemes in contemplation, which would be of great utility, but did not think of making them public, till I had the honor of hearing from

you. As ſome time has ſince elapſed without that ſatisfaction, and as I have a work ready for preſs, I was adviſed by ſome Gentlemen of eminence and preciſion to publiſh them: but, as it will be ſome time before it is finiſhed, I thought it adviſeable to ſend you a copy of that part, as ſoon as printed, that you may be guided by your own reaſon.

I am aware that it is an unpleaſant undertaking to be a promoter of any ſort of tax, it being impoſſible to hit on any but what will give umbrage to ſome degrees of people; however, it may be proper to obſerve the old addage, that "of all evils appearing before us, to chooſe the leaſt."

There are ſeveral particulars which a financier ought to bear in mind, *viz.* to levy ſuch taxes as would chiefly fall on luxury, leaſt affect trade, be proportionably paid by all degrees of people, collected with the leaſt expence, not liable to be evaded by

by artful men, and which would raiſe large ſums of money, ſmall taxes being unworthy of notice, as they would meet with as many objections as thoſe of more conſequence.

I flatter myſelf that the taxes pointed out in the ſubſequent pages would anſwer many good purpoſes, and, collectively, they would raiſe immenſe ſums of money, perhaps more than would be wanted. If ſo, it might be adviſeable to lower thoſe on more uſeful and neceſſary articles.

You will pleaſe to obſerve, that what is ſaid in the following ſheets are only meant as hints, or outlines: I leave the executive part to the correcting pen of thoſe who are more verſed in ſubjects of this nature. I am,

SIR,

Your dutiful and moſt humble ſervant,

C. VARLO.

CHAP. XXIV.

On a Marriage-Tax.

WHAT may be thought of this tax, I know not; but all I have hitherto founded on the ſubject, think it would meet with a general approbation, and would raiſe immenſe ſums of money, which would be paid with chearfulneſs, as it would happen in one of the moſt jovial periods of life, and would be beneath the dignity of a Bridegroom to heſitate a moment in paying a tax for his Bride.

The ſaid tax ſhould be proportioned as follows, *viz.* Every couple who

who are aſked at church, to pay to the Clergyman who marries them (along with the wedding-fee) five ſhillings as the King's tax.

Every couple married with licence, ten ſhillings.

Every couple married with ſpecial licence, ten pounds.

Every couple that goes to Scotland, or out of the kingdom to be married, twenty pounds, to be recoverable as ſoon as they return.

And, upon every marriage-ſettlement, ten *per cent.* yearly, payable and recoverable on the eſtate, from the time of marriage till the death of the party on whom ſettled.

The Clergyman who performs the marriage may demand to ſee the ſettlement, if any, and enter the amount of the income, where it lies, &c. in his book; and, ſhould it be at any diſtance, to give immediate notice to the Clergyman in whoſe pariſh it is ſituated,

ſituate, that he may report the ſame to the Collector.

Land-tax Collectors through the kingdom ſhould call on every Clergyman in their rounds, to inſpect their books, and receive what money they have of the King's in their hands; and, in order to make the officers vigilant, they ſhould be paid ſixpence in the pound for their trouble.

I verily believe this tax would raiſe not leſs than a million a-year.

It certainly cannot be called an oppreſſive tax, neither can it be thought a tax on luxury, though luxurious living and balmy ſweets would generally attend the promoting thereof; indeed, I think we may juſtly call it a tax on one of the periodical ſmiles of life.

CHAP.

CHAP. XXV.

A Scheme for a Tax on Clocks and Watches.

THE ſubſequent hints are humbly offered for the peruſal of the legiſlature, not doubting but they will merit their approbation, being calculated to raiſe money on luxury, rather than on trade, or the induſtrious houſekeeper, and will bring in great ſums, particularly now, in the gaiety of the preſent times, individuals being rich, money plentiful, and the kingdom populous.

It is a prevailing opinion, that the kingdom

kingdom of England, Scotland, and Wales, contains ten millions of people, and the common computation is five to each family; this makes two millions of families. Suppoſe every ſecond (excluſive of Noblemen's) have one clock in it, and pay for the ſame five ſhillings a year. This will raiſe - - - - - - - - - £ 250,000

Suppoſe all Noblemen's families pay twenty ſhillings a-year for each clock and gold watch. This would raiſe at leaſt - - £ 100,000

If ten millions of people be in the kingdom, and ſuppoſe every third perſon keeps a mettle or ſilver watch, at five ſhillings a-year each. This would raiſe - - - - - - £ 750,000

In all £ 1,100,000

Though there is little doubt but one

one million one hundred thouſand pounds would be raiſed, yet, to make the collection more ſure, ſeven ſhillings and ſixpence might be laid on all gold watches in general, and two ſhillings and ſixpence on every wooden clock, in addition to the above ſum.

I propoſe Noblemen to pay more than the Commonalty, becauſe larger the family the greater the conſumption, every article of which pays tax; therefore, were they to pay no more for the clocks and watches, it would not be in proportion; beſides, the difference made in theſe articles would be a ſort of ſalvo to the common people; it would appear as if the Nobility paid for their titles, though, in fact, ſuch a tax would not be felt by them equal to a *per cent.* on other taxes.

It is true, there are many Private Gentlemen's families as large as Noblemen's; but then it would be difficult

ficult to draw a line of diſtinction between them: whereas, if all titles above that of an Eſquire were charged twenty ſhillings for their clocks and gold watches, this would chalk out a line beyond equivocation.

This tax would likewiſe fall indiſcriminately on thoſe who eat the bread of the land, from the maſter to the ſervant; alſo on ſhips as well as houſes; on boarders, lodgers, and foreigners; on officers in the navy and army: in ſhort, all who are able to buy a watch are ſcarce without one, conſequently are able to pay ſo ſmall a tax as half a crown in half a year; if not, they could as well be without.

Officers who collect the land-tax, &c. to collect this tax half-yearly.

All heads of families to give in the number of clocks and watches, and to be accountable for all in their houſes; and it ſhould be lawful to charge their ſervants and dependants each

each with the tax of their own watch: this is eaſily to be done, as they are always hung to view.

The Collector to give a ſtamp receipt, the ſize of a watch-paper, that might be put in the watch, on which the date ſhould be entered when the tax was paid, and, if ſold, ſhould clear it for a-year—chooſe in whoſe hands it ſhould fall at the next collection.

All clock and watch-makers to pay for only one clock and watch each, as for family uſe.

CHAP. XXVI.

On the inhuman and ill-judged Law of hanging Convicts for Felony.

THE next thing I ſhall preſent the public with, is my thoughts upon that moſt barbarous law which prevails in England, of hanging felons; and though I know I ſhall meet with many combatants, who may argue that there would be no living were not theſe miſerable creatures put out of the world, yet I truſt, the more humane and thinking part of mankind will ſide with me.

I acknowledge, that it is very prudent, nay, abſolutely neceſſary, for the law to be ſtrict and watchful over the immoral actions of mankind; for

as the world is ſtocked with different diſpoſitions and tempers, the law ought to watch, chaſtiſe, and puniſh, the wicked, as a father would his children, leſt their vices get the dominion over them; but I am of opinion that no earthly law has a right to take away life, except for murder; God gave, and none but he has a right to take away.

Nature points out to the whole animal creation, that it is unnatural for one (of the ſame ſpecies) to kill another; and ſhall man, who is the king of his lower creations, derogate from the pure law of nature? ſhall he, whom God has made in his own image, and breathed in him his holy ſpirit, made him a rational reaſonable being, I ſay, ſhall he dare to take the power out of his maker's hands, by taking life, and dividing the ſpirit from the body, when he is expreſſly forbidden to do it, both by the law of nature, and the holy word?

If

If we think properly, we ſhall find it real good and greatneſs of wiſdom for the omnipotent to place different degrees of underſtandings and tempers in the human race; for, ſuppoſe we had the ſame even temper or underſtanding; of whatever kind, dull, or ſprightly, wiſe, or fooliſh; in either caſe, we would loſe a great deal of pleaſure in our journey through life, which in the preſent ſtate of things we daily enjoy.

If one man in a community have brighter and clearer ideas than the reſt, he, of courſe, becomes a teacher to the duller ſort, and every idea he conveys to the learner, both partie receive pleaſure therefrom; the learner, like him who travels through a fine country, ſees wonders which before eſcaped him, and, as diſcovery begets diſcovery, ſo does wiſdom beget wiſdom; pleaſures lighten up pleaſure, and the latter is a true child and offſpring of the former.

It

It gives a man pleaſure, that he can learn his brother; ſo does it to the latter, when his ideas are enlarged, and he ſees wonders he never before beheld.

Even the wiſeſt teacher, in the middle of his own leſſon, wil convey to himſelf pleaſing ideas which he never before thought of; ſo that it is a true ſaying, the teacher may be taught out of the univerſal book of nature, till the day of judgement, if ever that ſhould happen.

Wiſdom is like a plant which ſprings up with us from our childhood; if it be placed in a fertile brain, (as a plant in a fertile ſoil) it will throw out luxuriant ſhoots.

It will aſpire with wonder and amazement into regions where corruptible matter cannot come.

Nothing leſs than ſpiritual ideas can reach ſuch pleaſing and raviſhing delights as appear to a refined underſtanding.

He

He reads the universal book of nature till pleasure flows in every page, and the more he reads and learns, the nearer he arrives to Divinity.

There are different degrees of understanding from an idiot to the most learned and wise, and each is a help or dependant upon the other; But can all our learning and natural philosophy furnish us with reasons sufficient to indemnify us for depriving our brother of his life, because, perhaps, nature prompted him to take clandestinely what was necessary to preserve it? No, certainly: for, when God gave life and animal spirits, he also gave natural cravings of appetite, in order to prompt him on to preserve it, and gave food for the purpose thereof.

And shall man, then, kill one of his own species, because he obeys the dictates of nature? Indeed, could no better method be found out than death to secure our property, and

check the impetuoſity of ſuch turbulent, diabolical, or indolent ſpirits, then an excuſe might be framed for the deſperate ſtep of taking away life.

But the ſame ingenuity and power that made the law to hang a man, could alſo make or frame methods to deprive him of his liberty, and make him ſubſervient to the will of thoſe who had more conduct to regulate his life; and, inſtead of depriving him of it, make it uſeful to the public, and himſelf ſenſible of his former errors, and alſo obedient to the moral laws of his God; which before were neglected, either through his natural propenſity to evil, or perhaps, his parents' neglect; but I rather think the latter to be the caſe; for, when blood is corrupted, and gets into a wrong channel, it is hard to ſtop its courſe; we generally ſee the offſpring of parents of depraved morals have a tendency the ſame way.

It is true, there is no general rule without an exception; but we may almoſt trace the blood in families of good and bad people, as jockies and cockers do in their horſes and cocks.

I ſeldom hear the ſubject of hanging felons mentioned in any mixed company, but their wiſhes are, that ſome method could be found out for puniſhment, without taking away life.

This, I think, is no hard matter to do,——which I ſhall point out; though I doubt not but it will meet with many objections among diffident people; as is generally the caſe when any new change happens, that leads out of the old road.

Inſtead of hanging or tranſportation, ſuppoſe they were put to hard labour, during life, or for the time they were to be tranſported, upon ſome public work, ſuch as making turnpike roads; in the coal pits or lead mines, or cutting canals, &c.

Perhaps

Perhaps ſome may think they could not be confined, but would break looſe upon the public; in this there would be little danger; and, ſuppoſe they did, the conſequence could not be great; however, they ſhould be ſo marked, that thoſe who ſee, might read their crimes; conſequently, they would ſoon be brought back to their duty.

Every roguery or elopement is ſooner detected now than formerly, when the country was woody, roads bad, and news-papers few; intelligence in thoſe days moved ſlow, but now by the improvements of roads, regularity and ſwiftneſs of the poſt, with the multiplicity of news-papers, advertiſements, &c. nothing can eſcape being known all over the kingdom in a few days.

Judge, jury, and proſecutor ſhrinks at taking away life for felony, which is the reaſon why ſo many villains go unpuniſhed for little crimes, as

witneſſes do not care to ſwear, where life is in danger; which encourages them, the next ſtep perhaps, both to rob and murder; whereas, if life was not in danger, every petty, pilfering rogue would be proſecuted without reſerve and fear, and ſent to labour.

This would be laying the axe to the root of the tree, the ſeeds of wickedneſs would be nipt in the bud; in ſhort, it would cauſe a thorough change in the morals of the people: Vice would then be ſtopped, and brought to public ſhame, before it was too deeply rooted: Idleneſs would then be made an example of, by having a mark in the face, which would not be extinguiſhed in an inſtant, by a chuck under the chin, (as the blackguards expreſs it), but ſhame would ſtare them in the face all their lives, which would mortify both ſoul and body, and that too, before the face of the world; this would

affect the moſt tender point in the compoſition of our whole frame; namely, pride, and would be a daily example to deter others.

If any thing will prevent a man from doing an ill thing, it is pride; man is aſhamed of being found out in acting contrary to nature; therefore he takes all dark and private opportunities of tranſacting unſeemly things; but if found out, his pride is touched, and he is aſhamed of it. Though pride and ſhame are two inſeparable companions, yet they are perpetually claſhing with each other; for, when pride is in the heart, it will make ſhame bluſh at every unſeemly action.

Therefore, the beſt way to keep down the bad morals of man, is to plan ſuch laws as will keep them at variance.

But though pride is one of the moſt valuable and noble paſſions that belong to the human frame, if ſhe

take the right way, yet ſhe ſometimes over-acts her part, by deſiring to be great all at once; the flattering ideas open too faſt upon her, and prompt her to methods unwarrantable by law, or conſiſtent with honeſty.

Pride is ſeated in the ſoul, which gives it lofty aſpiring ideas, and would never act contrary to Divinity, had ſhe not ſo cloſe connections with the animal ſpirits of a corrupt body; it is thoſe that elevate or depreſs her, according to the ſtate of health we are in.

Should a perſon be, by nature, of a hot conſtitution, his animal ſpirits run quick and lively, which gives the whole frame a ſprightly, active diſpoſition; it cannot reſt, but muſt be in motion; ſtirring the very ſoul to action, as well as the body.

Should a perſon be of a cold conſtitution, his animal ſpirits run ſlow and languid, and ſo in proportion is his

his diſpoſition of mind; moody, ſtupid, dull, and heavy.

Though experience ſo clearly proves that the human race differ ſo widely in their different diſpoſitions or intellects, yet I make no doubt, but every ſoul on it's entering the body, is alike pure, and tending to Divinity; therefore the diverſity of underſtandings, and evil or good qualities which we generally find among men, ariſe ſolely from the ſtate or habit the animal fluids are in; and theſe are the ſources of either good or evil, or rather of pleaſure and pain.

By taking a philoſophical view of the works of nature, and particularly of our own wonderful frame, it will open our ideas ſufficiently to prove, that it is the animal ſpirits which, in ſome degree, make us roguiſh or honeſt; idle or induſtrious; wiſe or fooliſh; and the Maker and Giver of all things ſees it is neceſſary and proper for his creatures to have ſuch di-

verſities of underſtandings and diſpoſitions among them, in order to checquer the world with varieties of good and evil; it is by experiencing the latter, that we are capable of knowing and enjoying the former, which makes our ſojourney here more agreeable; was it not for this, life would ſcarce be worth enjoying.

Can a man ſay, becauſe he is happier or greater in this life than his neighbour, that he is a greater favourite of his Maker? forbid it, reaſon! Did not God make all, and give various underſtandings to all? and could he not, if he thought proper, make that underſtanding equal? certainly he could! but had it been ſo, the journey through life would have been one even, ſmooth path, which would have made it inſipid and tireſome; converſation would loſe its uſe, becauſe all men would have been of one mind. The different underſtandings which men are poſſeſſed of, make them

them contradict each other, raise arguments, and form plans to find out the truth that leads to Divinity. And though the morals of some men are very bad, yet we know not but the Maker of all gave them on purpose for some wise end, as very often good comes out of evil; however, though it may be proper to check or suppress all wickedness, as much as we possibly can, yet I think it unwarrantable in man to take away life, except for murder; neither do I think that the law, as it now stands, for hanging felons, has the desired effect in lessening the growth of evils.

CHAP. XXVII.

A Scheme to diſpoſe of Felons, without Death or tranſportation, and make them uſeful Members of Society.

IT is a prevailing opinion, that it would be much more adviſeable to adopt ſome method of employing condemned criminals (except for murder) to work ſuch a number of years, (according to their crimes, as might be agreed on) on ſome public work in the kindom, rather than to hang or tranſport them abroad; tranſportation is not only attended with a great expence, but the loſs of a ſubject, which, i employed at home, might be made uſeful to the

public by his labour; and as to hanging, experience has proved that it has not had the desired effect by deterring villains, as many robberies are committed even under the gallows; besides, it seems unnatural to take away life, except for murder.

It is humbly submitted, whether or no the following methods would not have a better effect to work a moralous change among the lower class of people, *viz.*

Those cast for death, or transportation, should work at hard labour for a number of years, according to their crimes; and, in order to deter them from running away; and if they did, they should be so marked as to be known, and assuredly brought back, upon a reward being offered, the amount of which, should be marked on the body, so that it could not be defaced during life: this may be easily performed by the same method the Indians tartoo themselves and

beautify their ſkins. This is done by pricking the ſkin with a needle, in any ſort of letters fancy directs; after which, rub fine gun-powder therein.

If caſt for death, the criminal ſhould be marked in the forehead with R. V. as an index; but his name, crime, date of the year, and place of abode, ſhould be marked in full length on the arm. If caſt for tranſportation, it is ſuppoſed the crime is not of ſo deep a dye; therefore his name, *&c.* ſhould be marked under ſome part of his cloaths: the arm is the moſt proper, ſo that his misfortunes might be covered at the end of his ſervitude, and by receiving a certificate of his good behaviour, *&c.*

Thus marked, theſe people might be ſafely employed on any public work, with a keeper to every ſcore of them; and in order to encourage and not make life hang too heavy,

every

every man ſhould have what he earned above paying for his keeping, and every thing that was neceſſary to keep the animal ſpirits and life up in vigor and chearfulneſs. As twenty would be in a meſs, they would be well fed at a low expence, witneſs the ſoldiers in barracks. What money ſpared above their diet, at the end of every week, ſhould be put into a public ſtock to aſſiſt them if ſick, and the ſurplus ſhould be reſerved to them at the end of their confinement; alſo ſhould any one eſcape and run away (to cauſe the expence of advertizing, &c. to bring him back) ſuch expence ſhould be paid out of the ſaid public ſtock.

Two eſcapes ſhould be attended with the puniſhement of whipping only: for the firſt, one hundred laſhes; and the ſecond, two; and the third eſcape ſhould be puniſhed with death.

A printed

A printed paper, ſetting forth the conditions of encoutagement, puniſhement, &c. ſhould be delivered to them in a tin box, that they might not plead ignorance: by this regulation a great expence would be ſaved, at the ſame time make every one an uſeful member of ſociety, and earn his own living; they would be encouraged to ſtay their time, as they would be ſure of a ſum of money at the end of their confinement, to begin the world with. Perhaps it might be adviſeable to be conducted in the nature of tontine, the amount of the ſtock at the end of the term to be equally divided amongſt the ſurvivors; and, in order to bring this to an equality without fractions, every twenty that worked together, and condemned for the ſame number of years, ſhould be in the ſame claſs.

This ſcheme would induce every one to perſuade their comrades to behave well, ſtay their time, and not

not run away to incur expence, as the remainder would ſuffer for it in the end, by the ſtock being reduced.

A keeper, or over-looker, ſhould be of a mild, moral, and good diſpoſition, and alſo one of credit, to command reſpect; likewiſe a ſalary ſhould be allowed, to keep him as ſuch, as humanity and gentle behaviour will gain more on mankind than harſh uſage; for if a perſon be bound that he either cannot, or dare not retort outwardly, yet the inward man will ſenſibly feel an affront, and if he ſhould be of a revengeful diſpoſition, will take all opportunities to reſent it alſo.

It is not to be ſuppoſed that human nature, like a horſe or a dog, can be whipped into compliance; they may be afraid of the whip, but they will ever deſpiſe the whipper and the cauſe of it: in fact, we may be confident that cruel uſage will never work for good on human nature; in ſhort, any

one

one that judges from his own feelings muſt acknowledge this. I do not think there is one in five hundred, but what would reſpect a perſon that would uſe him kindly, when he had it in his own power to uſe him otherwiſe. Any tradeſman, ſuch as weavers, ſhoe-makers, &c. might take a criminal of their own trade, and employ him very ſafely under thoſe conditions, as he would be always in the hands of the law, and while thus marked, if he did eſcape for a time, it would be impoſſible but he would be brought back: however, conſidering the encouragement, and danger of whipping, and death, I rather think that none would attempt to run away.

In 1785, this ſcheme was publiſhed in the 5th edition of the New Syſtem of Huſbandry, circulated in America, ſince which the government has enacted it into a law; however, they only did it in part, as they

left

left the moſt effectual out, viz. the marking in the ſkin, which could not be effaced; and in order that they might be known, they are cloathed with a coat of two colours, &c., ſo that if a criminal eſcaped he might throw off his cloaths, and run into the woods; from thence they may go far enough before found; ſo that leaving out the main point, it is a doubt of this ſcheme having the deſired effect.

Engliſh felons might be employed on canals or turnpike-roads, in different companies: there would always be found proprietors enough ready to employ them at wages according to the country prices. And in harveſt time, many would be glad to employ them, as they are moſtly ſtout young men; it being ſafer to guard againſt a rogue we know, than one we know not.

Women felons might be employed in women's work, ſuch as ſpinning linen,

linen, woollen, &c. Houſes in different diſtricts might be taken as work-houſes, and with each company a woman over-looker; the women ſhould be marked, and have the ſame encouragement as the men; alſo if they run away, the ſame puniſhment. But perhaps, they knowing the full conditions, and conſequence of an eſcape, few or none would attempt it, particularly after an example being made.—An advertiſement might be put in the news, with a caution not to harbour ſuſpected perſons, without looking for the mark on the arm, neither ſhould any captains of veſſels take them abroad without obſerving the ſame rule; if felons, to give notice by letter where they belong.

THE END.

APPENDIX to the FLOATING IDEAS of NATURE.

An Addreſs to the Legiſlative Body, by the Editor of FLOATING IDEAS *of* NATURE.

My Lords and Gentlemen,

BEING the Editor of ſaid treatiſe, and well acquainted, from infancy, with the author, and having in my poſſeſſion all his annotations and remarks during the ſpace of fifty years back, enables me to give a minute and ſatisfactory account of all his experience with preciſion through life; therefore it only remains to ſum up a few ſhort remarks on thoſe ſubjects which immediately concerns the preſent high price of proviſions, &c. with references to turn to each chapter, where arguments may be found for the ſupport of his aſſertions, viz.

In chapter 2, on a general act to incloſe commons, wherein he ſays, that if his hints had been enacted above twenty years ago, when firſt made public, we ſhould at this day have plenty of corn in the kingdom, becauſe by this time the waſte lands would have been improved, and under crops, which would abundantly have paid the labour, therefore, ſays the author, it would have been the firſt ſtep to lay a foundation for plenty.

His ſecond ſcheme and advice was to limit the ſize of farms, which he has commented largely upon in chap. 3, and proves paſt contradiction, that great farms are a ſtagnation to improvement, depopulates a country, thins the markets of ſmall neceſſaries of life, ſuch as fowls, freſh butter, eggs, ſmall parcels of corn, &c. &c. which would always be well ſtocked with ſuch articles, were ſmall farms encouraged; beſides, he proves that it drives riches from a country, by diſcouraging the growth of corn. As 1000 acres, covered with ſheep and bullocks, may be managed with only one fa-

mily and few ſervants, whereas, if ſaid 1000 acres were occupied by ten families, it would add ten ſtrengths to the nation, and ten times the riches to the ſaid neighbourhood; as every thing they eat and wear pays a duty, conſequently adds to enrich the public funds.

Another evil that attends great farms is, that the proprietors thereof are able to hold their corn from market till they cauſe an artificial famine if they ſo chooſe, and this is really the caſe at preſent; for it is certainly an artificial ſcarcity, and not from foreſtalling, or any real want.

Drawing farms near London and great towns, where butchers, jobbers, ſale maſters, &c. return their cattle, when miſs ſelling in Smithfield, may be deemed monopolizing, and a hurt to the public, whereas, on peruſing ſaid chapter, it will be found the reverſe, they being, as it were, a make-weight to throw into the riſing ſcale; ſo are the merchant's warehouſes of great utility for the ſame purpoſe, of keeping markets on an equilibrium.

The eye of the public is on the watch to find out the cauſe of the high price of proviſions, by which we may judge from the following anecdote: Being in a public room a few nights ago, where ſome gentlemen met to ſpend their evening, who had lately been on an excurſion into the country, their converſation was chiefly againſt the wickedneſs (as they called it) of the farmers keeping back the corn from market, as they obſerved on their tour, that all the country haggards were filled with ſtacks of corn; in ſhort, a diſpute aroſe, and a wager enſued, to decide which, it was proved, that a rich farmer, near London, had thirty-nine ſtacks of wheat in his haggards. Alſo a tallow-chandler in ſaid company obſerved, he had a brother in the country, a farmer and grazier, who lately ſent a parcel of cattle to Smithfield market; they were ſold twice on the road, and again in Smithfield; and at the latter place they fetched 3l. more each, than they coſt in the country: this was much exclaimed againſt by the company, as they called it the height of foreſtalling,

ling, and a fraud on the public; however a true judge will not ſee it in that light, for as the cattle was ſold in the open market at laſt, it matters not how often they were ſold before they arrived there, for if trade be only left open, every thing will find its own value among a diſcerning public, in an open market; and it will never be the grazier's intereſt to keep his cattle back from market when once fat, as what they eat after will be thrown away, and the intereſt of the money ſinking. But this is not the caſe with the corn farmer; if his corn be ſafe in ſtacks, and free from vermin, it will take no harm, by keeping any reaſonable time, therefore he cannot ſuffer by withholding it from the public; conſequently there can be no method ſo eligible to keep markets on an equilibrium as limiting farms to a moderate ſize.

A tax on dogs the author has commented upon, and tells us that he thinks it would bring into the public funds 250,000l. per annum, and by lopping off the uſeleſs part of theſe animals, which are moſtly

kept as luxury, would make a ſaving of one million per annum in proviſions deſtroyed by them.

The moſt rational method, and what would keep markets within reaſonable bounds, would be to paſs an act to limit the higheſt price of the beſt beef and mutton at four-pence per pound: as to all other meat, ſuch as lamb, veal, pork, &c. ſhould be left open to trade, and they would be ſure to find their own value, and would in general be ruled by the beef and mutton market; but ſhould any delicious article be too high, and only within the purchaſe of the rich purſe, the public could never complain, ſo long as they have beef and mutton at a moderate price, which is the method in Portugal, their meat market being limited to a certain price, therefore it cannot fluctuate to diſtreſs the public.

In chap. 32 the growth of Indian corn would be another valuable ſcheme towards creating plenty, as the author has proved from repeated experience, that it may be raiſed to great perfection in this country, as may

may appear by perusing said chapter; and it must be confessed, that the author has taken the most effectual method to establish it, both by theory and practice, for in his work he has given thorough directions how to manage it; and lest subscribers should be at a loss for the right sort of corn, he presents gratis to each 80 grains, which being very prolific, will raise seed sufficient to sow many acres the ensuing year.

These, with many more, are schemes which the author has repeatedly published in his works during many years back, and though found to be reasonable, and also approved on in general by the discerning public, yet they have hitherto escaped the notice of the Legislature; however, at last the sharp thorn of necessity has opened their eyes, so that it is hoped they will now be put in practice for the public good.

The editor cannot quit this subject, without taking notice of a great imposition the public labours under, and which the author humbly submits to the attention of the Legislature, and this is the adulteration

ration of milk with water, &c. There is ſcarce a perſon in or near this great city but what is impoſed on by the ſcum of the earth, which are the Iriſh milk-carriers, for it is moſtly that low claſs of people who are in this employ; one penny-worth of flour boiled in water, and one quart of milk, will make 6 quarts of ſuch milk as is generally ſold.

This is a very heavy grievance to the public, and the author humbly conceives, that the only way to remedy it, is for the Legiſlature to offer a premium to thoſe who diſcovers the beſt method of analizing milk, ſo as to know what goes through the body of the cow, and how much water, &c. is mixed therewith.

Such a premium being offered, it is ſuppoſed, would ſet the wits of the faculty, chimiſts, &c. ſo much a-float, that it would ſoon be found out; and that being accompliſhed, it would be in the breaſt of the Lord Mayor to regulate to one ſtandard all the reſt.

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